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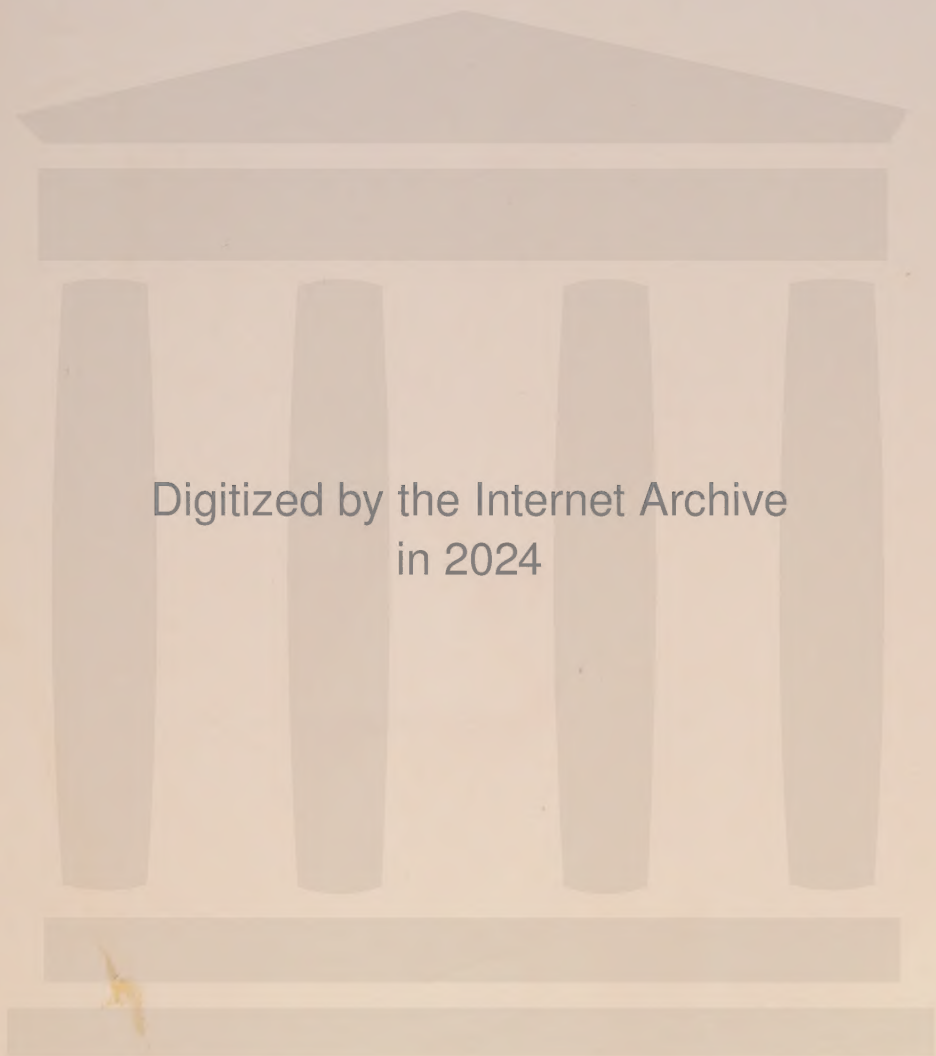
Trinity Church

Bicentennial Celebration

May A.D. MDCCCXCVIII



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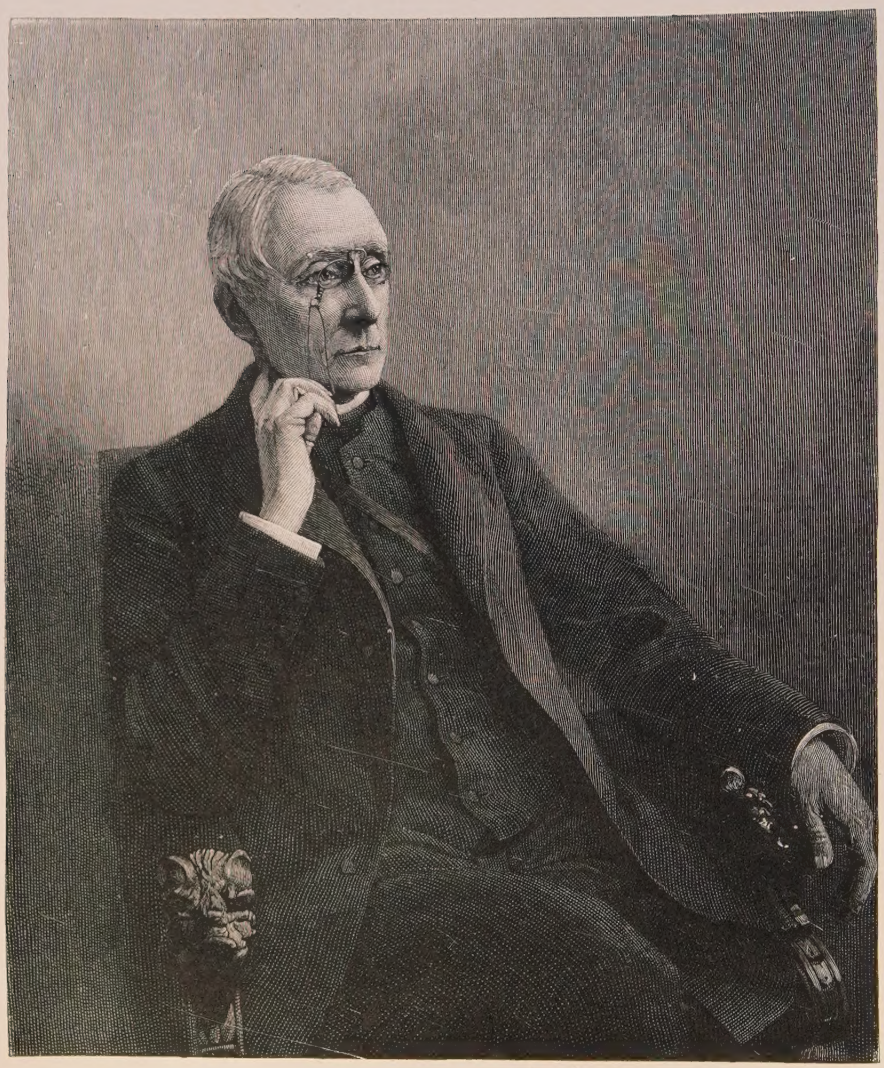

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NARRATIVE

OF EVENTS CONNECTED WITH THE BICENTENNIAL CELEBRATION OF

TRINITY CHURCH ✠ NEW YORK

IN MAY ✠ ✠ ✠ MDCCCXCVII.

ILLUSTRATED

NEW YORK, · JAMES POTT & COMPANY
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PREFACE.

THE celebration of the 200th anniversary of the founding of the Parish of Trinity Church, in the city of New York, attracted great attention throughout the parish, the city, the diocese, and the entire country. It seems proper that a suitable account of the proceedings on that occasion should be prepared and placed on record, to the end that the acts and words done and spoken in connection with that event may be accessible now and hereafter. The work of preparation commenced nearly two years before the arrival of the commemorative day. Men of eminence in all ranks of society were present, as participants or guests; prelates and clergy of distinction in this and other dioceses, took part in the exercises; a tide of cordial, sympathetic, and brotherly feeling flowed through our borders, refreshing every part of the field of our labors. Immense crowds attended the progress of the octave of services, and from first to last it is believed that not one thing went wrong. The memory of so remarkable a work as this should not be lost; and this simple narrative has been prepared with the hope of keeping these things in the minds of our people, the church at large, and the community, and of securing a due appreciation of them in the years to come.

This narrative is written from the standpoint of May, 1897. No notice has been taken of changes that have occurred in the parish since that day; for the same reason the sketch of the activities of the parish is strictly confined to a record of what they were on the day of our commemoration.

EASTER DAY, 1898.

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THE VESTRY RESOLUTIONS.

AS a matter of interest it may be well at the very outset of this narrative to give the resolutions and action of the vestry of Trinity parish as to how the bicentenary of the foundation of Trinity parish should be fully commemorated.

As early as October 6, 1893, on the suggestion of the Rector the question of the due celebration of the 200th anniversary of the parish was referred by the vestry to a Special Committee to consist of the Rector and the members of the Standing Committee, for consideration and report.

On October 12, 1896, the committee on the bicentennial Anniversary made the following report:

The Special Committee appointed to consider the subject of the approaching bicentenary of the Parish of Trinity Church in the City of New York and present a plan for its observance, respectfully report as follows:

Of the several dates which may be thought of as appropriate to the celebration of that event, the Committee are of the opinion that the most suitable is that of the signing of the charter of the church, in the reign of William the Third, May 6, 1697. If that date be adopted, the celebration of the bicentenary should take place between the second and third Sundays after Easter in the year next ensuing. It is proposed to dedicate a week to the occasion, beginning on Sunday, May 2, 1897, and ending on Sunday, May 9th. On the Sunday preceding, appropriate services should be held in Trinity Church and in each of the chapels of the parish, during which services a pastoral letter from the Rector should be read, and each Vicar in charge of a chapel should deliver an address or sermon, referring to the history and work of the parish. On the closing Sunday, similar services should be held by way of conclusion, at which the preachers should be Bishops, or clergy specially invited for the occasion. On some intermediate day, preferably Wednesday, a service should be held in the parish church to

consist mainly of a solemn Te Deum to be sung by a large choir, with orchestral accompaniment; and to that service should be invited as guests, the Bishop of New York, the Bishops of the other dioceses within this state, the leading clergy of this city, the Dean of the General Theological Seminary, the President of Columbia College, the rector of Trinity School, the Governor of this State, the Mayor of this City, and the senior ministers of the First Presbyterian and Dutch Churches, the two Churches of which the history is nearly coincident with that of this parish. At this service it is deemed desirable that the Bishop of New York should be invited to deliver a salutatory address.

On the Monday, Tuesday, Thursday and Friday of the commemoration week, it is suggested that there should be addresses at 12 o'clock, noon, in the parish church by eminent clergymen, to have reference to the missionary, educational and charitable work of the parish.

This general scheme is now presented by the Committee, not as complete, but as capable of enlargement if desirable. To carry it into effect will require much work on the part of the clergy and vestry, and the expenditure of a considerable amount of money. It is therefore suggested that the original committee be enlarged, and that a number of additional committees be appointed, to have charge of the several branches of the plan now presented.

The Committee offer for adoption the following resolutions:

Resolved, That Wednesday, May 5, 1897, be designated as the day on which the bicentenary of the parish be celebrated.

Resolved, That the general plan for the commemoration of the event, as presented by the Committee in their preliminary report, be and is hereby approved and adopted.

Resolved, That the Committee be continued, with the addition of the Comptroller and the several Vicars of the parish, with power to carry into effect the scheme adopted in the foregoing resolution and with power to make such modifications and additions thereto as may be deemed advisable.

Resolved, That there be appointed from the vestry the following sub-committees, each to consist of three members and to have charge of a designated part of the arrangements:

A Committee on Invitations,
A Committee on Printing,
A Committee on Music,
A Committee on Decoration,
A Committee on Reception,

and that the Rector be added to each of the said committees, as chairman.

All of which is respectfully submitted.

MORGAN DIX,
S. P. NASH.

The appended resolutions were adopted, and the Rector thereupon appointed the following members of the vestry to serve on the several sub-committees:

INVITATIONS.—Messrs. Nash, Drisler and Webster.

PRINTING.—Messrs. Egleston, Coit and Arnold.

MUSIC.—Messrs. Delafield, Chauncey and Caswell.

DECORATION.—Messrs. Lockman, Clarkson and Cammann.

RECEPTION.—Messrs. Jay, Fish and Randolph.

A Meeting of the General Committee on the bicentennial celebration was held at the sacristy of Trinity Chapel, on the 11th of November, 1896, at 8.30 P. M.

Present: The Rector, Mr. S. P. Nash, Churchwarden; Mr. Cruger, Comptroller; the Vicars, Rev. P. A. H. Brown, Dr. Vibbert, Dr. Bradley, Mr. Geer, Dr. Kimber, Mr. Sill, and Mr. Goodwin.

Mr. Nash was requested to act as secretary.

The Rev. Dr. Steele sent an excuse for his absence.

The Rector read the report made by the Special Committee to the vestry on the 12th of October, together with the resolutions then adopted, and the names of the members appointed on the several sub-committees.

Mr. Nash read a statement as to the history of the chapels of the parish and their connection with the Mother Church, for the use of the Rector and Vicars as they may choose to avail themselves of it.

On motion of Dr. Bradley a copy of this paper was ordered to be sent to each of the Vicars.

The Rector reported that the Bishop of the diocese would be able to defer his engagement in England, and would deliver the salutatory address on the 5th of May.

The Rector also reported that Dr. Eliphalet N. Potter, President of Hobart College, had consented to speak on the educational work of the parish.

It was suggested that services in St. Paul's Chapel for the Sunday-schools of the parish be held upon one of the week-days, and that a similar service in respect to the guilds of the parish be held. These suggestions were left open for further consideration.

The duties of the several committees were discussed, as well as the propriety of a public reception, and what the character of such reception should be.

The meeting then adjourned, subject to the call of the Rector.

A meeting of the General Committee on the bicentennial celebration was held upon the call of the Rector on the 17th day of February, 1897, at 4 P. M., at the sacristy of Trinity Chapel.

Present: The Rector, Mr. Nash and Mr. Cruger, and the Vicars, Mr. Brown, Mr. Sill, Dr. Vibbert, Mr. Geer and Dr. Kimber; Dr. Steele, Dr. Bradley and Mr. Goodwin being unable to attend.

The Rector stated that the object of the meeting was to report the progress that had been made by the sub-committees.

As to the action of the Music Committee, he stated that it had been determined that two programmes should be prepared, one for the music in all the chapels of the parish, and the other for the special services and proceedings at the parish church on the Wednesday, and that it was desirable that the Vicars should furnish copies of the musical programmes for their several chapels as early as possible with a view to the printing of the same, and each Vicar was requested to send an estimate of the appropriation desired for extra singers and music.

The Rector announced the conclusions which had been reached by the Committee on Printing, and submitted estimates from Tiffany & Co. of the cost of printing the principal programme, with portraits of the rectors of the parish and other illustrations, and stated that, as the same committee would have charge of the printing of the programmes for the chapels and the cards of invitations, an appropriation should be made. It was thereupon

Resolved, That the Committee on printing be authorized to spend a specified sum for the purposes proposed.

The Rector also made a partial report from the Committee on Decoration. It had been arranged that the principal decoration should be in the parish church, and, on account of its historic interest, in the chapel of St. Paul's, and that the decoration in the other chapels should be principally floral.

In reference to the decoration of the parish church, the Rector read an elaborate scheme presented by Mr. Frederick C. K. Wilson, which he stated had not met the entire approval of the committee. It was thereupon

Resolved, That the Committee on Decoration be authorized to expend a specified sum for the decoration of the parish church, and for the decorations of the chapels.

The Rector requested the Vicars to send to him suggestions as to any mode in which night services at the parish church could be arranged so as to meet the wishes of the members of the parish, whose duties would prevent their attending the mid-day services.

The Rector also stated that he had secured, to speak at the noon-day services on the Monday, Tuesday, Thursday and Friday of the week, Dr. E. N. Potter, Dr. Huntington, Dr. Rainsford and Dr. Hoffman.

Some conversation was had as to the Bishops to be invited to preach on the Sunday which was to close the celebration, and the Rector undertook to communicate with the several Bishops who were named on the subject.

Mr. Nash, as a member of the Committee on Invitations, stated that an informal meeting had been held, at which the number of seatings available in the church had been ascertained, some lists of public officials to be invited had been suggested, and forms of the card of invitation, but all action was postponed until a report should be made of a full meeting of the committee. A meeting of the General Committee on the bicentenary was held at the Trinity Church office, 187 Fulton Street, on the 14th day of May, 1897, at 3.30 P.M.

Present: The Rector, Mr. Nash and Mr. Cruger, and the Vicars, Mr. Brown, Dr. Vibbert, Dr. Steele, Mr. Sill, Dr. Kimber and Mr. Geer. Dr. Bradley and Mr. Goodwin absent. Mr. Nash acted as secretary. The minutes of the meeting of February 17th were read and approved.

The report from the Committee on Decoration was read, and it was

Resolved, That an appropriation be made to meet the expenses of that committee.

The report from the Committee on Music was read, and it was

Resolved, That an appropriation be made to meet the expenses of the Committee on Music.

The report from the Committee on Printing was read, and it was

Resolved, That an additional appropriation be made to meet the expenses of that committee.

It was thereupon

Resolved, That an appropriation be made, to be divided by the Rector among the Bishops and other visiting clergy who officiated on the last day of the celebration.

A statement was made by the comptroller of miscellaneous expenses incurred, and yet to be incurred by the committee, and thereupon it was

Resolved, That an appropriation of a specified sum be made to cover all the expenses connected with the commemoration, including the *homorarium* for the Bishops and visiting clergy.

Resolved, That, for the guidance of the Auditing Committee, all bills not already approved be approved by some member of the General Committee.

Resolved, That the distribution of the memorial books not yet sent out be left to the general supervision of the Rector and Clerk.

TRINITY PARISH.

A Sketch of its History to the Present Date.

THE parish of Trinity Church, in the City of New York, came into existence in the reign of King William the Third, on the sixth day of May, A.D., 1697, on which day the charter was signed by Governor Fletcher. On September 22, 1693, the Colonial Assembly passed an Act providing for the formation of parishes in the City of New York and the Counties of Richmond, Westchester and Queens. The parish of Trinity was the first formed under the provision of that Act. The credit of founding the parish belongs to a body of gentlemen styling themselves the managers of the Church of England, and to Governor Fletcher. The charter named the Lord Bishop of London the Rector of the new parish. Dr. Henry Compton was at that time incumbent of the See. By his permission the vestry chose William Vesey to be the first Rector. The Veseys were a Church family and Jacobites. William was born at Braintree, Mass., and educated at Harvard. At the time of his election as Minister of the City of New York, he was connected with King's Chapel in Boston. He crossed the sea for Holy Orders, was ordained to the diaconate July 25, 1697, by the Bishop of London, and to the priesthood on August 2d, following. He returned to New York and awaited the erection of the English church. That building was opened March 13, 1698, on the site of the present church.

Mr. Vesey was Rector of the parish from 1697 to 1746. Some of the governors were friendly and helpful, some hostile. Governor Hunter assailed the name and honor of the Rector and attempted a spoliation of the church's property. Mr. Vesey went to England for redress and returned triumphant over all his enemies at home, and strengthened by appointment as Commissary of the Bishop of London. From that time forward he had no further trouble and the church prospered.

During his rectorship the parish was endowed by a gift of land from the Crown, and an important incident was the

erection of the first chapel-of-ease. The land, known then as Queen's Farm, included sixty-two acres, which formerly belonged to Anneke Jans Bogardus.

St. George's Chapel, the first chapel-of-ease, was built and opened in A.D., 1752, its erection being rendered necessary by the growth of the parish. It was set off and endowed as a separate church in 1811 and removed to Stuyvesant Square, where it now exists as one of the largest and most useful of our city churches.

Upon the death of Mr. Vesey in 1746, the Rev. Henry Barclay, his assistant, was chosen his successor. During his administration, the second chapel-of-ease, St. Paul's, was built and opened in 1766.

On the death of Dr. Barclay in 1764, the Rev. Samuel Auchmuty succeeded to the rectorship. During his term of office the troubles between the English Government and the Colonies culminated in the Declaration of Independence and the War of the Revolution. Many of the clergy, considering their promise of allegiance to the British Constitution as binding as their priestly vows, remained loyal to the Crown; among them were Dr. Auchmuty and his assistant, the Rev. Charles Inglis. On the occupation of the City of New York by the American Army, Dr. Auchmuty fled to New Jersey. Returning on the re-occupation of the town by the British troops after the battle of Long Island, he died March 4, 1777, and was immediately succeeded by the Rev. Charles Inglis.

The church perished in the great fire of 1776, and continued in ruins until 1788, during which time St. Paul's Chapel was used as the parish church. When the independence of the Colonies was acknowledged, Mr. Inglis and other loyalists withdrew to Halifax, Nova Scotia. Shortly before his departure the Rector sustained the loss of his wife and eldest son, and to add to his misfortunes, his name was placed upon the bill of attainder and he was deprived of all his possessions. His merits were recognized in England, and in 1787 he was consecrated Bishop of Nova Scotia, the first of the illustrious line of English Missionary Bishops.

On the resignation of Dr. Inglis, the Reverend Benjamin Moore, assistant minister, was elected Rector in 1783. Times were agitated and church affairs were in confusion, and consequently he did not enter upon the rectorship. The Rev. Samuel Provoost, formerly an assistant of the parish, and identified with the cause of the Revolution, was recalled and elected and instituted Rector in 1784. He subsequently went to England for consecration as first Bishop of the Protestant Episcopal Church in the State of New York, retaining his position as Rector of Trinity. The parish Church was rebuilt on a larger scale during his administration. The Constitution of 1777 in its thirty-sixth article, confirmed all grants of land within the State, and all charters made by royal authority prior to October 14, 1775, and thus the title of Trinity Church to all her property of whatever kind, including the lands granted by Queen Anne, was secured forever.

On account of failing health, Bishop Provoost resigned the rectorship in 1800, and the Rev. Benjamin Moore, who had been elected Rector seventeen years previous, was again called to that position, and also succeeded Dr. Provoost as Bishop. Dr. Moore's rectorship continued until 1816. St. John's Chapel, consecrated by him, was commenced A. D., 1803, and completed in 1807. It has been altered and enlarged three times, but still stands on its ancient site.

In 1811 Dr. John Henry Hobart was elected assistant Bishop and Rector in 1812. During his administration a vexatious controversy with an assistant minister disturbed the parish. In the years immediately following the Revolution the Episcopal Church was in a depressed condition. It was predicted that she would eventually die out. The Rector of Trinity became the champion of our Church system, and worked with splendid success, and Bishop Hobart's influence is felt among us to this day.

The Rev. William Berrian succeeded Bishop Hobart as Rector in 1830, and held office until he died in 1862. During his rectorship Trinity Chapel was built. It was commenced in 1851 and consecrated in 1855. Attacks upon the parish were made which led to

an attempt at interference by the Legislature at the instigation of prominent clergymen and laymen, but these were defeated without detriment to the parish. The claims of the Anneke Jans Bogardus heirs were made the subject of judicial investigation in the highest court of the state, and the title of the Church was declared to be without a flaw and secure so long as any title in the State is safe.

Dr. Berrian died November 7, 1862. On the 10th of that month the Rev. Morgan Dix, assistant rector, was elected Rector. His institution under the charter by the wardens and vestrymen, took place in the porch of the parish church, Tuesday, November 11th, and the formal institution by the Bishop of the Diocese was held in the church before a public congregation November 29, 1862. During the present rectorship the following additions have been made to the facilities for work:

Two new mission chapels erected; St. Augustine's, consecrated 1877, and St. Chrysostom's, consecrated 1879.

The use of the chapel of St. Cornelius on Governor's Island, New York Harbor, has been granted to the Corporation by the War Department, and a chaplain is maintained there.

The old Church of St. Luke's, is now maintained in connection with St. John's, and designated as St. Luke's Chapel.

St. Agnes' Chapel has been built in Ninety-first Street near Columbus Avenue; it was commenced in 1888, completed in 1892, and consecrated September 27th in that year.

A system of daily parish schools with night schools at certain points, and manual training, cooking and laundry schools, now exists throughout the parish.

A parish hospital has been established and is maintained on the site of the ancient rectory of the parish.

The Corporation, in addition to its own work, makes provision for five beds in St. Luke's Hospital, two in St. Mary's, a room in the Home for Indigent Christian Females, and a room in the House of the Holy Comforter. It also provides for the free interment of its destitute poor in St. Michael's Cemetery, Newtown, L. I.

The staff of clergy has increased from eight in 1862 to twenty-six in the present year. The designations of "Vicar" and "Curate" have been adopted, each church having its vicar, and each vicar as many curates as may be necessary.

Seven schools and school-houses have been erected or acquired for the development and accommodation of the religious, educational and industrial work.

The Choral Service of the Anglican Communion has been introduced and is maintained throughout the parish.

For the extension of the work as indicated by these statistics, the parish is indebted under Divine Providence to the endowments received nearly two hundred years ago.

In addition, mention might be made of works due, not to the Corporation, but to the people of the parish; such as, for example:

The Mission House in Fulton Street, built and maintained by the people of Trinity Church.

The Trinity Chapel Home for the Aged.

The Summer Home of St. Agnes' Chapel.

St. Chrysostom's Chapel Dispensary.

The Chapel Burial Plot of St. Augustine's.

Of Industrial Schools, Sunday-Schools, Guilds, Associations, Brotherhoods, Girls' Friendlies, Cadets, etc., etc., there are now about one hundred and ten in the parish.

TRINITY PARISH.

ITS PRESENT ACTIVITIES.

TRINITY PARISH now contains nine churches, as follows:

1. TRINITY CHURCH: Broadway, head of Wall Street.

2. ST. PAUL'S CHAPEL: Broadway, between Fulton and Vesey Streets.

3. ST. JOHN'S CHAPEL: Varick Street, above Beach Street.

4. TRINITY CHAPEL: Twenty-fifth Street, near Broadway.

5. ST. CHRYSOSTOM'S CHAPEL: Seventh Avenue, corner of Thirty-ninth Street.

6. ST. AUGUSTINE'S CHAPEL: Houston Street, between the Bowery and Second Avenue.

7. ST. CORNELIUS' CHAPEL: Governor's Island, New York Harbor.

8. ST. AGNES' CHAPEL: Ninety-first and Ninety-second Streets, near Columbus Avenue.

9. ST. LUKE'S CHAPEL: Hudson Street, opposite Grove Street.

Of these churches, six are free; no pews are sold in any of them; where pews are rented, it is under important restrictions expressed in the leases. At all night services, at special services, and at the daily services throughout the year, all seats are free.

Ownership of pews in Trinity Parish dates from a very remote period; not within the memory of living man has any pew been sold by the Corporation. The vestry acquire, whenever they can, the ownership of the pews by purchase from the descendants of the original possessors, or by sale on forfeiture.

Three churches have occupied the site on which the present Parish Church stands:

The first was begun in the year 1696, and was finished in 1697, enlarged in 1737, and destroyed by fire in 1776. The second was built in 1788, and being in an unsafe condition, was pulled down to make place for the present one in 1839. The present church was accordingly commenced in 1839, and consecrated on Ascension Day, May 21, 1846.

Merritt Steele

St. Paul's Chapel was commenced on May 14, 1764, the corner stone being laid on that day. It was completed in 1766, and first opened for divine service Oct. 30th of that year. In 1874 this chapel was declared free.

St. John's Chapel was commenced 1803, and completed in 1807. It was consecrated by the Right Rev. Bishop Moore, in the year in which it was completed. It has since then undergone alteration and enlargement three times.

Trinity Chapel was commenced in 1851, and fully completed in 1856; its consecration took place April 17, 1855, before it was quite finished.

St. Chrysostom's Chapel is a free Mission Church, built in accordance with the provisions of an Act of the Legislature, passed April 23, 1867. The corner stone was laid by Bishop Horatio Potter, assisted by Bishop Neely, on the 28th day of October, 1868; the first service was held in the church November 7, 1869, and the chapel was consecrated October 30, 1879.

St. Augustine's Chapel is a free Mission Church, of the same class as St. Chrysostom's. The corner stone was laid September 2, 1876; and the Chapel was consecrated on the feast of St. Andrew, November 30, 1877, by the Right Rev. Horatio Potter, Bishop of New York. This chapel stands on East Houston Street, between the Bowery and Second Avenue.

St. Agnes' Chapel was commenced 1888, completed 1892, and consecrated September 27, 1892. With its Parish House and residence for the Assistant Minister in charge, it forms an important centre of religious and charitable work, and is fully equipped with everything required to that end.

The Chapel of St. Cornelius, on Governor's Island, is maintained by the Corporation of Trinity Church under an arrangement with the War Department for the accommodation of such of the officers and soldiers on Governor's Island as may desire to attend divine services, and benefit by the ministration of the Chaplain.

The old Church of St. Luke, on Hudson Street, opposite Grove street, came into the possession of Trinity Corporation,

December 1, 1892, on the opening of the new St. Luke's on 141st Street and Convent Avenue. It is now designated as St. Luke's Chapel, and is under the special oversight of the Rev. Philip A. H. Brown, Vicar of St. John's Chapel.

OTHER CHURCHES MAINTAINED WHOLLY OR IN PART BY THE CORPORATION.

In addition to the churches of Trinity Parish, a large number receive aid in the shape of annual donations and contributions. The first on the list is St. Luke's Church, which, though now removed to 141st Street, continues to receive an annual stipend.

All Saints' church comes next on the list of beneficiaries; it is situated at the corner of Henry and Scammel Streets, in the southeastern part of the city, and in the midst of a tenement house population. This church must have been sold and removed long ago but for the aid received from Trinity Corporation. Some years ago a parsonage was built close by the church on condition that the church should be free, and that the Rector should reside in the house so provided for him.

Other churches aided by the Corporation are St. Clement, West Third Street; St. Peter's, Twentieth Street, near Ninth Avenue; Holy Apostles', Ninth Avenue and Twenty-eighth Street; St. John the Evangelist, West Eleventh Street; St. Ann's, St. Ambrose's, St. Philip's, St. Andrew's, St. Mary's, St. John the Baptist, and Holy Rood Church. Annual allowances are also made to the Mission for Seamen in the City and Port of New York, the City Mission Society, the Italian Mission, the Spanish Mission, the work among the Germans carried on by the Archdeaconry of New York, and the Church Temperance Society; to Hobart College, in the diocese of Western New York, and to St. James' Church, Hyde Park. The Port Chaplaincy is maintained by the Corporation. St. Luke's Hospital receives $2,000 per annum, for which five beds are at the disposal of the Corporation; St. Mary's Hospital receives $400 per annum for two beds for children; to the Episcopal Fund of the Diocese, the Diocesan Fund, and the Missionary Committee

of the Diocese considerable sums are annually paid. The donations, allowances, etc., made by the vestry for objects outside the Parish, from August 1, 1895, to August 1, 1896, amounted to $31,600.11.

The general statistics of the parish as given in the Year Book of 1897 are as follows:

Baptisms: Adults, 65; Infants, 851—Total,	916
Confirmed,	446
Marriages,	408
Burials,	441
Communicants,	7,157

SUNDAY-SCHOOLS.

Officers and Teachers,	329
Scholars,	4,293

DAILY PARISH SCHOOLS.

Teachers,	38
Scholars, Boys,	641
Scholars, Girls,	254

PARISH NIGHT SCHOOLS.

Teachers,	8
Scholars,	285

INDUSTRIAL SCHOOLS.

Teachers,	92
Scholars,	1,298

COLLECTIONS AND CONTRIBUTIONS REPORTED TO THE RECTOR.

Trinity Church,	$54,435.48
St. Paul's Chapel,	2,800.41
St. John's Chapel,	9,590.13
Trinity Chapel,	16,516.51
St. Agnes' Chapel,	10,238.58
St. Chrysostom's Chapel,	3,820.08
St. Augustine's Chapel,	838.70

St. Luke's Chapel,	$1,099.06
St. Cornelius' Chapel,	510.95
Total,	$99,849.90

APPROPRIATIONS FOR PARISH OBJECTS, ETC., BY THE VESTRY.

Parochial Schools,	$21,472.66
Night Schools,	1,721.00
Industrial Schools,	3,250.00
Cooking and Laundry Schools,	1,290.00
Drawing Classes,	700.00
Trinity Hospital for the Sick Poor,	8,500.00
Five Beds in St. Luke's Hospital,	2,000.00
Two Beds in St. Mary's Free Hospital for Children,	400.00
German Mission Work in the Parish,	1,200.00
Sunday-school Festivals,	2,725.00
Alms to the Poor—Common Fund,	3,000.00
Poor of St. John's Chapel,	1,200.00
" " " Medical Services,	256.00
" " " Medicine,	125.54
Funerals of the Poor,	856.00
Burial of the Poor in St. Michael's Cemetery,	330.00
Total,	$49,026.20

SUMMARY.

Collections and Contributions throughout the Parish,	$99,849.90
Appropriations by the Vestry for Parish purposes,	49,026.20
Appropriations by the Vestry for purposes outside the Parish,	31,600.11
Total,	$180,476.21

ORGANIZATIONS.

The various branches of work at the Parish Church are organized as follows:

1. THE SUNDAY-SCHOOL.—The whole number of officers and teachers is 28, of scholars 438. The number of scholars con-

firmed on Easter Eve was 46. The offerings of the children from Easter, 1895, to Easter, 1896, amounted to $126.51.

2. THE INDUSTRIAL SCHOOL.—The session on Saturday from 10 A.M. to 12 M., from October until May. Every girl who attends the Industrial School must also attend the Sunday-school of Trinity Church.

3. THE DAILY PARISH SCHOOL FOR BOYS.—This school is free. Instruction is given in the ordinary English branches, also in the Classics and in French and German. The advantages of the school have been extended to pupils other than those residing in the immediate vicinity of the church. The boys are catechised once a week in the Church Catechism, the Sunday Collects and the Trinity Church Catechism.

4. THE NIGHT SCHOOL.—Free instruction is given in English, Mathematics, Bookkeeping, German, Typewriting, Shorthand, etc. Instruction is given to women and girls on Mondays, Wednesdays and Fridays; to men and boys on Tuesdays, Thursdays and Saturdays.

5. THE LADIES' EMPLOYMENT SOCIETY.—This Society is supported by the voluntary contributions of the congregation. Its object is to give sewing to the poor women of the parish, paying them a fair price for their work. Clothing is furnished to needy children by this Society, the funds being provided by Trinity Corporation.

6. THE ALTAR SOCIETY.—This Society has charge of the vestments, decorations of the Altar, and Altar flowers.

GUILDS.

The Guilds are under the care of the Rev. Alfred W. Griffin and the Sisters, except the German Branch of the Guild of St. Monica, of which the Rev. Martin Albert is the Chaplain.

FOR BOYS AND YOUNG MEN.

Total number of boys and young men, 215.

1. GUILD OF ST. AMBROSE.—Objects: To promote the use of

private morning and evening prayer, frequent attendance at the services of the church, and a higher standard of Christian morality.

Age of members, 5-10 years.

GUILD OF THE HOLY CROSS.—Objects: The same as those of the Guild of St. Ambrose, and, in addition, to assist in preparing the members for confirmation.

Age of members, 10-14 years.

3. GUILD OF ST. JOHN THE EVANGELIST.—Object: This Guild aims to make its members careful in the fulfilment of their religious duties, especially to inculcate the necessity of a frequent and reverent reception of the Holy Communion. The Senior Ward of this Guild has now become the Guild of St. Stephen.

Age of members, 13-16 years.

4. ST. STEPHEN'S GUILD.—Motto: "Looking up steadfastly unto Heaven." Members are provided with a reading-room, billiard-room, etc., open every night. The religious objects of the Guild are similar to those of the Guild of St. John the Evangelist. The Guild meets regularly on Wednesday evening for religious service and instruction, for transaction of business and literary entertainment. The Guild Room is in charge of a master and assistant each night.

Age of members, 16-21 years.

FOR GIRLS AND WOMEN.

Total membership, 419.

These Guilds meet at the Mission House. The object is religious instruction, with a certain amount of entertainment.

1. GUILD OF THE GOOD SHEPHERD.—Motto: "The eyes of the Lord are in every place." Object: To promote the glory of Almighty God by the growth of the children of the Guild in holiness and purity through the use of daily prayer and frequent attendance at the services of the church.

Age of members, 6-11 years.

2. GUILD OF ST. AGNES.—Object: To assist in preparing the girls for confirmation and to teach the necessity of a careful and frequent reception of the Holy Communion.

Age of members, 11-15 years.

3. GUILD OF ST. URSULA.—Opened Christmas, 1892. For girls under seventeen years, whose work prevents them from attending St. Agnes. Object: Regular and carefully prepared reception of the Holy Communion, and active works of mercy in ministering to others, especially bringing young girls like themselves to Baptism and Confirmation.

4. ST. MARY'S GUILD.—The Guild of St. Mary was formed to provide for young women of seventeen years and over.

5. GUILD OF ST. MONICA.—Divided into two branches, one for those who speak English; the other for those who speak German. At the meeting the women give their time in sewing for the needy.

6. TRINITY CHURCH MISSIONARY SOCIETY.—This society was organized this autumn for the purpose of "aiding the Priests and Sisters in such work as they may direct." The meetings are held at the Mission House on Monday evenings, and once a month service is held in the chapel with an address by the Chaplain. The motto of the society is: "To do good, and to distribute, forget not; for with such sacrifices God is well pleased."

7. THE COOKING CLASS—A teacher from the New York Cooking School gives lessons in plain cooking, including bread-making, the preparation of soups, meats, vegetables and simple desserts, also practical instruction in marketing, giving rules in economy and cleanliness. The class consists of two courses of twelve lessons each. After passing a satisfactory examination on the twenty-four lessons, many of the girls may take a short course in cooking for the sick. The members of the Cooking Class are graduates of the Kitchen Garden, where they are taught household work.

Age of members, 10-14 years.

8. ST. ELIZABETH SOCIETY OF TRINITY CHURCH.—Formed in November, 1892, for the purpose of providing a home for the infirm and needy communicants of Trinity Church, many of whom are in receipt of a small pension, but who are past work and unable to pay rent and to purchase small necessary comforts. In

May, 1893, a house, No. 112 Greenwich Street, was rented, where many of the beneficiaries could be gathered under one roof, and in consequence be more carefully protected.

9. CHORAL EVENSONG.—At Trinity Mission House, 211 Fulton Street, every Friday evening, at 8 P.M.

10. THE MISSIONARY CURE.—Communicants, 850; families, 456.

11. GERMAN DIVISION.—At present any Germans who apply from the downtown wards are admitted to our German congregation, which meets in a room fitted up as a chapel in Trinity Church House.*

12. TRINITY CHURCH ASSOCIATION.—This is an organization formed in 1879 and formerly incorporated in 1887, to carry on charitable work downtown, more or less in connection with Trinity Church. At present the Association supervises and supports:

(1.) A Mission House at 209 and 211 Fulton Street, in charge of the Sisters of St. Mary. This is the headquarters of the work among the poor; here are held Mothers' Meetings, Guild Meetings of young women and young girls, Bible Classes, and such like gatherings; here the poor can always apply for counsel and help. Three Sisters and an associate of St. Mary's Community are now engaged in the Mission work.

(2.) A physician and a provident dispensary at the Mission House, a small uniform fee being paid by all who regularly apply.

(3.) A kindergarten, open from 9 to 1:30.

(4.) A training school for young girls in household service, also at the same place, under the care of the Sisters.

(5.) Entertainments and lectures for the poor.

(6.) A seaside home for children at Great River, near Islip, Long Island.

(7.) A relief bureau at the Mission House.

(8.) A kitchen garden at the Mission House.

*N. B.—Mission work among the Germans is also carried on in connection with St. Ambrose's Chapel.

Jas. T. Mulchahey.

(9.) A publication known as the *Trinity Record*, containing reports of all the work going on in the parish, with editorial notes and comments on current events.

The Association is independent of the Corporation of Trinity church, and the above work depends wholly upon the support of the members of the Association and their friends, one of the main objects being to call out the active interest of Christian laymen.

The various departments of the work are in charge of special sub-committees.

CHORAL SCHOOL.

A course of instruction in singing is provided for the boys of the choir, under the personal direction of the organist. All are taught, free of charge, to read music; and those having special talent receive instruction in vocalization.

ST. PAUL'S CHAPEL ORGANIZATIONS.

1. THE PARISH SCHOOL.—This school was founded 1855. The girls are taught all the ordinary English studies, with vocal music, sewing, etc. They are also instructed in the principles and doctrines of the church. The child is regarded, through her school term, as a candidate for Confirmation and Holy Communion, and on leaving the school the effort is made to keep her in connection with the Church by placing her in some Bible Class or Guild. Fifteen minutes each day are set apart for calisthenic exercises. Instruction is given in sewing, drawing, and modelling in clay.

2. THE SUNDAY-SCHOOL.—Its offerings during the year 1895-96 amounted to $439.28. The Easter offering collected during Lent for General Missions amounted to $131.68, and for various purposes, outside of these offerings, the school raised during the year nearly $1,200.

3. THE DORCAS SOCIETY OF ST. PAUL'S CHAPEL.—Founded in 1850. It provides clothing for the poor, and especially for all those children in the Daily Parish School who, unless so furnished with proper clothing, would be unable to attend school and church.

4. Altar Society.—Founded about 1862. An association of ladies, who have, as their special work, the charge of the altar, including floral decorations whenever the Holy Communion is celebrated. They also attend to the instruction of the school children in needle-work and dressmaking.

5. St. Paul's Chapter of the Brotherhood of St. Andrew.—Instituted eight years ago. The work of this organization is missionary in character as well as literary and social.

6. St. Paul's Club.—A club, having rooms in the Parish Building, where young men meet for enjoyment and recreation every week-day night.

7. The St. Paul's Cadets.—The object of the Guild is to make our boys, manly, Christian patriots. Meets every Thursday evening for drill according to U. S. Army regulations, and a portion of them on Wednesday for recreation and games.

Age of members, 12 and upwards.

8. St. Timothy's Guild.—Organized in October, 1884. Members must be regular attendants of the Sunday-school of St. Paul's chapel and no other. Regular meetings are held every Saturday afternoon.

Age of members, 7-13 years.

9. The Baptismal League, Senior Ward.—For girls, who are taught advanced needle-work and receive religious instruction.

Age of members, 12-16 years, and upwards.

10. The Baptismal League, Junior Ward.—For girls, who are taught simple sewing and receive instruction in Christian doctrine.

Age of members, 6-12 years.

11. St. Paul's Branch Girls' Friendly Society.—Organized October, 1884. The "Penny Provident Fund" was introduced in October.

12. Woman's Missionary Society. — A branch of the Woman's Auxiliary to the Board of Missions numbers 35.

13. Mothers' Meeting.—An association of married women who meet every Wednesday at 1.30 P.M. to sew and listen to instruction and reading.

14. General Parochial Work.—The present condition and steadily growing importance of the work connected with this venerable chapel fully justifies the persistent refusal on the part of the rector and vestry in past years to listen to any proposals for the sale of its much coveted ground. There is no longer reason for the old apprehension of a possible dying out of its congregation, as it is more and more apparent that its ministrations, both spiritual and charitable, are needed by large numbers of the laboring class who live within its proper cure, as well as by others who, from old associations, or for other reasons, claim this church as their spiritual home. More than 400 families are included in the present congregation; the Sunday-school has steadily increased, within ten years, from 200 to more than 500; and the number confirmed has averaged more than fifty from year to year.

There are two celebrations of the Holy Communion on the second Sunday of every month, and on the Great Feasts (three on Christmas and Easter-day); and besides these there are early celebrations on every Sunday morning and Holy Day at 7.30 o'clock.

Daily services, being provided for in the Parish Church, are not appointed in this chapel; but, beside the Lenten Services, a fifteen-minute service is said in the chapel every Friday in the year at noon, and, although of recent introduction, it is well attended by business men. There are also evening services on Fridays, from Advent to Whitsuntide.

15. Rehearsals for Congregational Singing.—Brief rehearsals of church music are held after every evening service on Sundays, on Wednesdays in Lent, and on the Fridays from October to June, when nearly the whole congregation remains for this practice.

16. Free Training School for Church Singers.—The members receive from the organist one private lesson a week of half an hour's duration, in cultivation of the voice and reading at sight.

ST. JOHN'S CHAPEL ORGANIZATIONS.

1. Sunday-school.

2. Sunday-school Teachers' Association.—Formed to encourage and help the officers and teachers of the Sunday-school by mutual conference and social intercourse and coöperation under the guidance of the clergy of the chapel. Meetings are held monthly from October to April.

3. The Parish School for Boys and Kindergarten, 483 Hudson Street, established in 1847. Instruction, books and materials are free. The course is specially designed for boys entering business at an early age. Boys and girls from three to six are received in the kindergarten, where instruction is given according to the methods of Froebel. The work covers much the same ground as in the public schools, with the great advantage of smaller classes. The school has a department of manual training, where a skilled mechanic instructs the older boys in the use of tools and in the art of wood working.

All scholars receive instruction in mechanical and free-hand drawing. There is a small but increasing library, a good microscope, a stereopticon, and a supply of maps, charts, etc.

The scholars attend the daily service in St. Luke's Chapel; they are regularly instructed in church doctrine by one of the parish priests, and are publicly catechised every month.

4. The Industrial School.—This school has been in successful operation for thirty-nine years and forty-two thousand and fifty-eight children have been enrolled and in actual attendance during that time. The school is divided into two departments, both of which are subdivided into classes, according to the ages of the children.

5. Dorcas Society of St. John's Chapel.—The Dorcas Society of St. John's Chapel is now in its thirty-sixth year. The vestry appropriates $1,000 annually to this good work, and the rest of the money is subscribed by the congregation of St. John's. The money gives employment to about sixty-five worthy women. About two thousand garments are made annually. After clothing the needy children of the Sunday-school, these articles are sold, at as near the cost of the material as possible.

6. The Woman's Auxiliary.—Now entering on its fourth

Philip A. O'Ryan.

year. About forty ladies interest themselves, and have been able each year, to send two or more large boxes of made garments and groceries, for different mission work.

7. ST. JOHN'S SOCIETY provides in the early summer an excursion for the members of the congregation and the scholars of the Sunday and Parish schools and Bible classes.

8. THE LEAKE DOLE OF BREAD.—A bequest was left by John Leake, some thirty years ago, to provide bread for the poor. There are at present some eighteen poor women who receive this weekly dole of bread, consisting of sixty-seven loaves, on Saturday of each week.

9. MEN'S GUILD OF ST. JOHN.—The object is: 1st. To secure the attendance of more men at the services at St. John's chapel. 2d. To provide and to hold some instructive lectures pertaining to the church during the winter season. 3d. To pray daily, to try to attend one Eucharistic service on every Lord's Day; also to make a good Communion once a month.

10. ST. JOHN'S CLUB.—A social organization occupying rooms at 578 Broome Street. Its object is to provide pleasant quarters and legitimate amusements for the men of St. John's Chapel.

Number of members, 60.

11. ST. JOHN EVANGELIST.—For boys who are communicants. The object of the Guild is to "endeavor in the power of God the Holy Ghost and in the strength of the Sacraments to honor our Lord by purity and reverence of heart and body." A corps of cadets has been organized.

The Sisters of St. Mary, in addition to their care of the sick and dying in Trinity Hospital, have an ever growing work in the neighborhood, stretching far and wide around. By the forming of Guilds, for both boys and girls, with meetings once a week for each, the young are systematically taught the necessity of truth, honesty, sobriety, purity and Christian fellowship.

12. ST. MARY.—The Confraternity of the Holy Family, organized 1884. Object; To help wives and mothers to persevere in leading a Christian life and to train up their children in the love and fear of God.

A Mothers' Aid Society is carried on by the members through which help is given to poor women in childbed. They are also required to visit and relieve the sick among their own members.

13. The Mothers' Meeting.—The women are engaged in making articles which are sold at a low price.

14. St. Faith's Guild.—For young women over seventeen years old. The members are engaged in working for the inmates of the incurable wards of the Almshouse on Blackwell's Island.

15. St. Prisca's Guild.—For young girls under seventeen years of age. The members must be communicants, and the object is to teach and train them to receive the sacraments reverently and with due preparation.

16. St. Agnes' Guild.—For girls from ten to fifteen years old. The children are taught to do simple fancy work and embroidery. The object of the Guild is to aid in the spiritual preparation for the rite of confirmation.

17. The Guild of the Holy Childhood.—For girls from five to ten years old. The children are taught to do plain sewing and very simple fancy work.

18. St. Alban's Guild.—For boys from ten to fifteen years of age. The object of this Guild corresponds to that of St. Agnes' Guild.

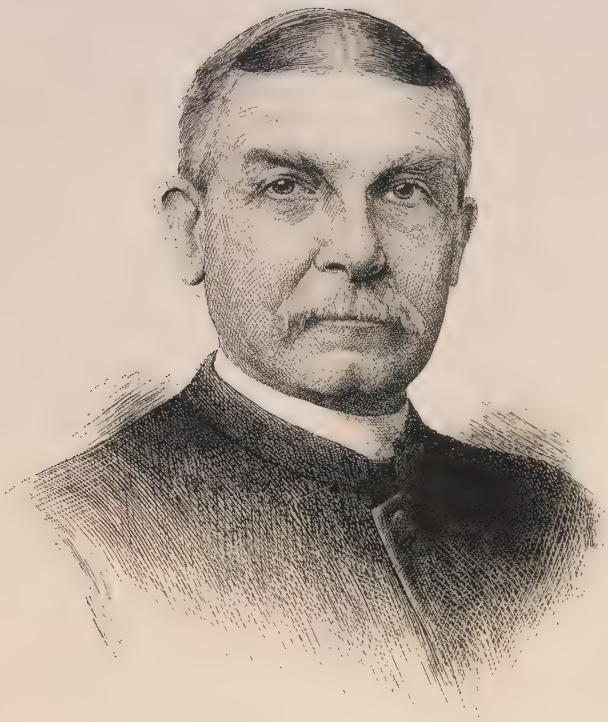
19. St. Timothy's Guild.—For boys from five to ten years of age. The object corresponds with that of the Guild of the Holy Childhood; to teach the children reverence, purity and the use of daily prayer.

TRINITY CHAPEL ORGANIZATIONS.

1. The Sunday-school.—The number of officers and teachers is 21.

Scholars, 276.

2. The Employment Society of Trinity Chapel.—An association of ladies for the purpose of furnishing sewing to poor



Wm J Nobbert.

women. The ladies meet on Wednesday to cut out and prepare the work, and again on Fridays to give out the work to the women and to receive and pay for the garments made. Fair prices are paid for the sewing, and the completed garments are sold for less than the cost of the material and making. The number of garments made, 4,114; amount of money expended, $1,303.

3. The Missionary Relief Society.—A branch of the "Woman's Auxiliary to the Board of Missions," of the church, for the purpose of aiding the families of domestic missionaries, providing them with clothing and other necessary articles. Total value of gifts, $1,317.03. Besides the boxes sent in this way, contributions of money to the amount of $504 were made through the society for special objects.

4. Trinity Chapel Branch of the Woman's Auxiliary to Foreign Missions.—A branch of the "Woman's Auxiliary" to the Board of Missions of the Church, for the purpose of aiding the families of Foreign Missionaries, and providing them with clothing and other necessary articles. Contributions are also made to the salaries of missionary women in foreign lands, and to pay the life insurance premium of one of the clergy. A scholarship is maintained in St. John's College, Shanghai, and a bed in the hospital at Wuchang.

5. The Mothers' Aid Society.—An association of married ladies, for the purpose of relieving and aiding poor women in childbed, and providing for their newly-born infants, and for the reviving of the use of the service, "The Churching of Women."

6. The Trinity Chapel Home.—An institution at 221 West Twenty-fourth Street, for the shelter and care of aged women communicants of the church, supported by the voluntary offerings of the congregation of Trinity Chapel.

7. The Industrial School.—Meets every Saturday at 10 A. M., from November 1st to May 1st for the instruction of poor children in the art of needlework.

8. The Parish School.—A daily free school for boys, open every day except Saturdays, from 9 A.M. till 3 P.M. The boys

are required to be baptized, and to attend Sunday-school and at least one church service on Sundays. The school also attends matins daily in Trinity Chapel. The primary and intermediate departments pursue much the same course of study as that in the public schools, while the students in the senior form take the higher English studies, with French, etc. All the scholars receive instructions in drawing.

9. TRINITY CHAPEL SINGING SCHOOL.—Boys with good voices, as *probationers*, which entitles them to admission to the choir, as vacancies occur. The choristers are taught free of charge all the branches of vocal music connected with the church.

10. THE PARISH LIBRARY.—The library, containing about 1,000 volumes, is free, and is for the use of the congregation of Trinity Chapel, and the Bible classes of the Sunday-school.

11. ST. ALBAN'S GUILD.—The object of this Guild, which is composed of young men, is to promote among its members holiness of life, to unite them in the fellowship of the church and to encourage them to receive the Holy Communion frequently and reverently.

12. ST. AGNES' GUILD.—The objects of this Guild are the same as those of the Guild of St. Alban. It is composed of young women who have been confirmed.

ST. AGNES' CHAPEL ORGANIZATIONS.

1. THE SUNDAY-SCHOOL.
Officers and teachers, 61.
Scholars, 638.
Offerings, $698.56.

2. ST. MARY'S CHAPTER DAUGHTERS OF THE KING.—Makes garments for charitable and missionary institutions, and has an employment and distributing committee, through which are distributed partly-worn clothing, tickets for the wood-yard, as well as for lodgings and meals to men. Also provides sewing for from fifteen to twenty women. The applicants for help in 1896-7 exceeded 700 persons. The Cutting Committee during 1896 cut out about 850 new garments, which were given out and

made by the women of the Employment and Distribution Society.

3. ST. AGNES' FREE LIBRARY AND READING ROOM closed the second year of its existence, with 2,403 books. The circulation for the year ending December 31, 1896, was 41,247, being an increase of 20,259 over that of the preceding year.

The reading room is well supplied with magazines for adults and children, and has been used by 8,547 persons during the year.

4. INDUSTRIAL SCHOOL.—The School is taught in the crypt of the chapel—the large space enables the children to have calisthenics and marching. Half of the school session is devoted to making garments for missions.

There are ninety-two names on the roll, and an average attendance of seventy-one. Collections for the year amounted to $10. 50.

5. MOTHERS' MEETINGS.—During the past year the number of members has increased from twenty-four to forty-three. Garments have been made for St. Mary's Free Hospital for Children.

6. FLOWER AND HOSPITAL MISSION.—Two hundred and thirty-one bunches of flowers, forty-two potted plants, eighteen Christmas wreaths, forty-eight packages of groceries, and one hundred and three magazines and papers were distributed during the year to the sick of the parish, and to several hospitals, besides fruits and jellies to the poor.

7. THE WOMAN'S AUXILIARY.—This Auxiliary to the Board of Missions was organized on St. Luke's Day, 1892. It works under the General Diocesan Constitution.

During the year the average attendance at the meetings has been thirty-two, and seventy-two reports have been read.

Five boxes, at a total value of $818.30 have been sent to missionaries.

Prayer books, hymnals, periodicals and pamphlets have been sent to many in need of them.

The Auxiliary supports scholarships in St. Mary's School, South Dakota, and St. Margaret's School, Boise City, and pays a part of the premium on the life insurance for the benefit of the Bishop of Arizona.

8. The Altar Guild.—This Guild holds regular meetings each month from October to May, inclusive.

The Guild provides vestments and altar hangings, has the care of the altar linen and repairs the vestments of the clergy and choir of the chapel. The principal object of the Guild is to provide altar hangings and fair linen for mission churches.

9. Guild of St. Ethelburga.—During the year of 1896, the first year of the organization of the Guild of St. Ethelburga, several new members were enrolled, increasing the number to twenty-two.

Great interest has been taken in making garments and necessary articles for St. Barnabas' Home.

10. St. Agnes' Chapter, No. 1100, of the Brotherhood of St. Andrew.—This Chapter was organized on the feast of Epiphany, 1894, with ten charter members. There are now seventeen on the roll.

11. Summer Home.—The Home this season, did exceptionally satisfactory work under the charge of a resident matron. Altogether about 125 children were given a two weeks' outing.

11. Church Periodical Club.—The librarian reports having sent out during the year 1896, 3,669 publications.

12. The Primary School.—The school now consists of a first grade with two teachers and forty-six scholars on the roll, and second grade with one teacher and thirty-two scholars, giving a total of seventy-eight in the school, with an average attendance of seventy scholars.

12. The Kindergarten.—The enrolment is limited to sixty children.

13. Order of the Acolytes of St. Agnes.—The first annual service of the Order of the Acolytes of St. Agnes was held on the evening of Wednesday, January 29, 1896.

Besides attendance at service the Order takes entire charge of the sanctuary and the vestments and decorations, the church and morning chapel.

14. The Choir.

ST. CHRYSOSTOM'S CHAPEL ORGANIZATIONS.

1. THE ST. CHRYSOSTOM DISTRICT VISITING SOCIETY, Organized 1867, re-organized 1880.

"*The Sisters of the Church*" coöperate with the Society in its distribution of garments among the poor.

2. THE GUILD OF ST. CHRYSOSTOM.—Organized 1868. This is a mutual benefit society for men, providing for its sick and burying its dead. It has also a library, numbering about 300 volumes. Initiation fee, $1. Monthly dues, twenty-five cents. The Guild, during the winter, arranges a course of popular lectures. Admission free.

3. THE GUILD OF ST. AGNES.—Organized 1870. A society for young women's work. The objects of the winter's work have been the "Trinity Sea-side Home" at Islip, L. I., "House of the Holy Comforter," N. Y., for the emigrants on Ellis Island, and poor children of our own chapel. A Junior Branch for girls does the same kind of work for others that the senior chapter does.

5. THE SUNDAY-SCHOOL ASSOCIATION.—Organized January, 1886. This association seeks to keep up the interest and zeal of the officers and teachers of the school.

6. THE ALTAR SOCIETY.—Organized 1875; re-organized 1882. An association of women who have the care of the sanctuary, the decorating and vesting of the altar and the washing and repairing of the vestments, both of the clergy and choristers.

7. THE WOMAN'S MISSIONARY SOCIETY.—Organized 1868, revived 1884. This society, an auxiliary to the General Board of Missions, meets on the first Wednesday of each month. Its members collect subscriptions for missions, foreign and domestic, and make up boxes of garments, for missionaries of the church.

8. THE GUILD OF ST. MARGARET.—Organized 1884. A mutual benefit society for women, aiding its members in sickness, assisting in their burial, and also in the burial of members' husbands. Initiation fees, $1 and $2, according to age; monthly dues, twenty-five cents.

9. Society for Making Improvements in the Chapel Buildings.—Organized 1876. A society of men and women undertaking anything in connection with the decoration and improvement of the chapel or school building, which the Rector and vestry may sanction.

11. The Guild of St. Cyprian.—Organized October, 1883. A mutual benefit society for colored men and women, providing for its sick and burying its dead. Initiation fee, $1 and $2, according to age; monthly dues, twenty-five cents.

12. Penny Provident Fund.—St. Chrysostom's Chapel Station, 550 Seventh Avenue, under the general direction of the Charity Organization Society. Stamps can always be bought on Friday evenings or after any other week day services.

13. The Employment Bureau.—A register of wants is kept, and situations are found, for nurses, house-carers and workers by the day.

14. The Parish School and Kindergarten.—Girls only are admitted to the Parish School who are seven years of age or over. Both boys and girls are admitted to the Kindergarten from three to six years of age. The tuition is free.

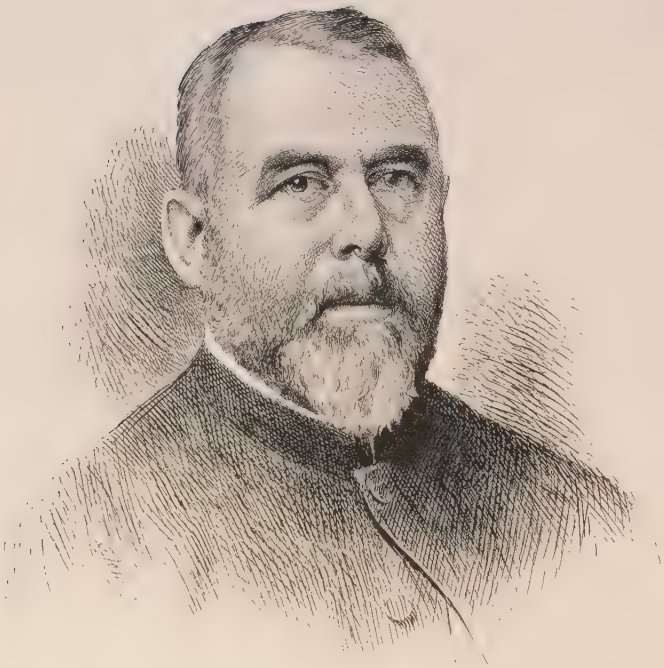
15. St. Chrysostom's Chapel Dispensary.—Established 1880. The dispensary is open every Monday, Wednesday and Friday from 3 to 4 P.M. In addition to his duties at the dispensary, the attending physician visits the sick poor at their homes, the members of the "District Visiting Society" coöperating with him.

16. Bible Classes.—These number four, not including the ordinary Bible classes of the Sunday-school, and are taught by the clergy, and are held on Sundays, Mondays and Wednesdays.

17. The Parish Library.—Founded Advent, 1882.

18. Guild for Intercessory Prayer.—Organized Easter, 1885. This society numbers many members, not only in St. Chrysostom's Chapel, but scattered throughout the whole country. Its name implies its object.

19. The Servers' Guild.—This Guild supplies the services with crucifers, acolytes and servers, and aims to keep up true devotion in such duties.



Arthur C. Kimber,

20. THE BROTHERHOOD OF ST. ANDREW.—St. Chrysostom's Chapter. Organized Mid-Lent, 1887.

21. THE GUILD OF THE HOLY CHILD.—A guild for colored girls who, like the Junior Chapter of St. Agnes' Guild, work for others.

22. BOYS' CLUBS.

23. THE CHURCH ASSOCIATION FOR THE ADVANCEMENT OF THE INTERESTS OF LABOR.—St. Chrysostom's Branch. This association seeks to attain its object by the application of the principles of the Gospel.

The various guilds and societies of St. Chrysostom's Chapel number about *six hundred active members*, including men, women, boys and girls.

ST. AUGUSTINE'S CHAPEL AND MISSION HOUSE ORGANIZATIONS.

1. THE COMMUNICANT CLASSES.—Four classes, each composed of about sixteen communicants.

2. THE CHURCH INSTRUCTION CLASSES.—Two classes, one for young men and one for young women.

3. THE SUNDAY-SCHOOL.

Officers and teachers, 61.

Scholars, 809.

4. THE SEWING SCHOOL.—Consists of three departments, the Primary, the Intermediate, and the Advanced. In the Primary Department the scholars are taught to hold their needles properly, to run, and to overcast; in the Intermediate, all kinds of hand sewing; in the Advanced, fine hand sewing, sewing upon different machines, worsted work, embroidery, and the cutting out and the fitting of garments. The object of this school is to teach children and young girls the art of sewing and to make them skilful needle women; not to act as a charitable society to supply the poor with garments.

In connection with this school, dressmaking and millinery classes for young women, members of this congregation, that are busy during the day, have been organized.

The total membership last year was 465.

5. The Parish School for Boys.—This school is free and consists of nine grades.

6. The Night School for Young Men and Women.—The instruction is of a very practical nature. The branches taught, and the number of persons instructed in each during the past year were: Spelling, 27; Arithmetic, 19; Penmanship and Bookkeeping, 60; Freehand and Mechanical Drawing, 45; Embroidery, in connection with Drawing, 17; Shorthand, 22, and German for those only that speak both English and German, 20. The total number of persons enrolled during the year was 124.

7. The House School.—This school was established fifteen years ago and is maintained by the liberality of a communicant of the parish church. Its object is to teach girls such useful arts as they will have occasion to use in their own households; to train them in habits of neatness, cleanliness and thoroughness, and to teach them to be thoughtful, prudent, and economical; and to make the best use of what they have in limited surroundings.

8. The Missionary Guild.—An association of persons who each contribute one cent a day for the general missionary work of the church. The contributions are paid monthly.

9. The Guild of St. Catharine.—An association of women for missionary and charitable work.

10. The Guild of St. Agnes.—An association of young girls who make clothes for the needy.

11. The Altar Guild.—Organized the 25th of September, 1889, and composed of eight women communicants.

12. St. Augustine's Chapter, 84, of the Order of the Daughters of the King.—Organized October 27, 1891.

13. The St. Andrew's Brotherhood of St. Augustine's Chapel.—An association of young men working upon the general principles of the Brotherhood, but organized independently of the general society.

14. The Columbian Society.—An association of young men, who are at least sixteen years old, for mutual improvement and intercourse.

15. THE BIBLE CLASS CLUB.—For members of the Men's Church Instruction Class.

16. ST. TIMOTHY'S CLUB.—For boys from eleven to fifteen years old, and limited to sixteen members.

17. ALL SAINTS' GUILD.—Organized All Saints' Day, 1896, for working girls, over fourteen years of age. Limited to sixteen members.

18. THE FIFTH DIVISION CLUB.—For boys that are members of the Fifth Division of the Sunday-school.

19. THE ELEVENTH DIVISION CLUB.—For boys that are members of the Eleventh Division of the Sunday-school.

20. THE FOURTEENTH DIVISION CLUB.—For girls of this division of the Sunday-school.

21. THE PENNY PROVIDENT FUND STATION.—The St. Augustine's Station was opened in March, 1890.

22. GYMNASIUM.—During the past year one of the rooms most available for the purpose was fitted up at the expense of the vestry with well selected gymnastic apparatus.

23. CHAPEL BURIAL PLOT.—A plot beautifully situated in Mt. Hope Cemetery, is owned by the chapel, being the gift of Mr. William M. Lendrum, of Maclear, Griqualand, East Cape Colony, who, during his residence in this country, was a communicant at the chapel.

24. PHILOSOPHICAL APPARATUS.—The chapel owns also a useful set of philosophical apparatus, for general educational purposes.

25. ST. AUGUSTINE'S HALL.—This hall occupies the entire second floor of the Mission House, and will seat six hundred persons. Here every Sunday morning, at half-past ten, a special service is conducted by one of the clergy for the younger children of the Advanced Department of the Sunday-school, and for the Infant Department. A similar service is held during the winter in the evening for boys and girls who are in the habit of coming to the chapel at this time. They are not yet members of any of the schools, and they have not yet learned to conduct themselves quietly and reverently at the regular services. It is

felt, however, that no one that comes here, whatever his deficiencies may be, ought to be repelled. In this hall the regular sessions of the Infant Department of the Sunday-school are held, and here the Industrial School assembles, and entertainments, concerts, readings, and lectures are given for the adult members of the congregation.

26. PAROCHIAL WORK.—The chapel cure is divided into three wards, or districts, the dividing lines being Houston Street and the Bowery and Second Avenue. Each ward is under the general charge and pastoral care of one of the assistant clergy.

ST. CORNELIUS' CHAPEL.

The vicar sends the following returns for 1896-7:

Baptisms, 7.

Marriages, 1.

Burials, 1.

Communicants, 34.

ST. LUKE'S CHAPEL ORGANIZATIONS.

1. THE SUNDAY-SCHOOL.

Officers and teachers, 25.

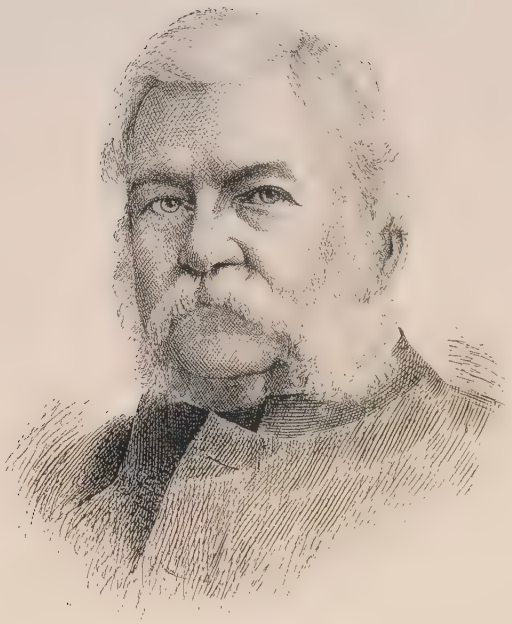
Scholars, 290.

2. THE INDUSTRIAL SCHOOL.—This school teaches young girls and children to do plain sewing of all kinds.

3. THE LADIES' RELIEF SOCIETY.—Makes up garments for the poor children of the Sunday-schools and others in need who belong to this chapel.

4. THE MOTHERS' MEETING.—Members make up garments of wearing apparel, or articles for household use.

5. THE ST. MARY'S GUILD.—This Guild was organized in October, 1894. It includes an altar committee, which has the care of the altar, sacred vessels, vestments, as also the chancel decorations. A hospitality committee which notes the at-



tendance of young women who may be strangers, endeavoring to secure their regular attendance at the services. A missionary committee, under whose direction the whole Guild pledges itself to engage in some kind of missionary work. There is also a social committee which arranges for an occasional evening's pastime, for the members of the Guild and invited friends.

6. St. Luke's Club.—This club, for the young men of the chapel, was organized in March, 1894. Its objects are: To help its members to lead faithful Christian lives. To work for the church and to help others. To furnish seasonable amusements and promote a kindly and courteous intercourse between the young men, their clergy and others. The rules are practically the same as those of St. Mary's Guild with this additional one: "To endeavor by God's help to live soberly, purely and honestly." There are nineteen members.

7. The Brotherhood of St. Andrew.—St. Luke's Chapter, Organized March 23, 1889.

8. Guild of St. Agatha.—Object, to train children to use their private devotions and to attend the services of the church. It is composed of children from five to ten years of age.

ORGANIZATIONS ATTACHED TO THE PARISH AT LARGE, AND NOT CONNECTED WITH ANY PARTICULAR CHURCH THEREIN.

1. Trinity Hospital.—Under the care of the Sisters belonging to the community of the Sisterhood of St. Mary, New York.

The number of patients treated during the year 1889 to 1890 was 216, with twelve deaths; the number of operations for the same period, omitting a few ophthalmic cases, was twenty, and these were of a minor character; during the past year there were 106 operations, including twenty-seven abdominal cases, seven amputations, and others of a major character.

We here give the nationalities of the persons treated as illustrating the cosmopolitan character of the population Trinity church has to deal with.

NATIONALITIES.

Austrian,	1
Belgian,	1
Canadians,	3
English,	32
Finns,	2
French,	5
Germans,	61
Hungarian,	1
Irish,	46
Italian,	1
Norwegian,	1
Pole,	1
Russians,	2
Scotch,	3
Swedes,	4
United States,	149
Welsh,	1
West Indian,	1
Total,	315

2. THE TRINITY PARISH COOKING SCHOOL.—Established in 1891, now meets in St. Augustine's Chapel.

Pupils from the different churches of the parish are admitted by cards given by the clergyman in charge.

3. LAUNDRY SCHOOL.—Established in 1895, and held at St. Augustine's Chapel. This school is open to any children belonging to the parish.

4. TRINITY DRAWING SCHOOL.—Several of its graduates are now with architects, one is an illustrator and another has earned a three years' scholarship to study abroad.

5. TRINITY COLLEGE SCHOLARSHIPS.—There are five Scholarships in Trinity College, Hartford, to which the Rector of Trinity church nominates. The holders of these scholarships are relieved

from all term bills, fees and charges during their college course and have no expenses to meet, save such as are personal.

6. NEW YORK PROTESTANT EPISCOPAL PUBLIC SCHOOL.—In this incorporated institution, commonly known as "Trinity School," although not belonging to our parish, there are eleven scholarships, six in the English, and five in the Classical department, to which the Rector nominates, as in the case of scholarships at Hartford.

7. BEDS AT ST. LUKE'S HOSPITAL.—The vestry make an annual appropriation of $2,000 to pay for five beds in St. Luke's Hospital, for the sick poor, whom the Rector may nominate from time to time.

8. BEDS AT ST. MARY'S HOSPITAL FOR CHILDREN.—The vestry make an annual appropriation of $600, to pay for two beds in St. Mary's Hospital; the occupants of those beds to be nominated by the Rector.

9. The vestry have endowed a room in St. Luke's Home for indigent Christian females, the occupant to be nominated by the Rector; the cost of endowment was $3,000 and the right to nominate is to continue for twenty years.

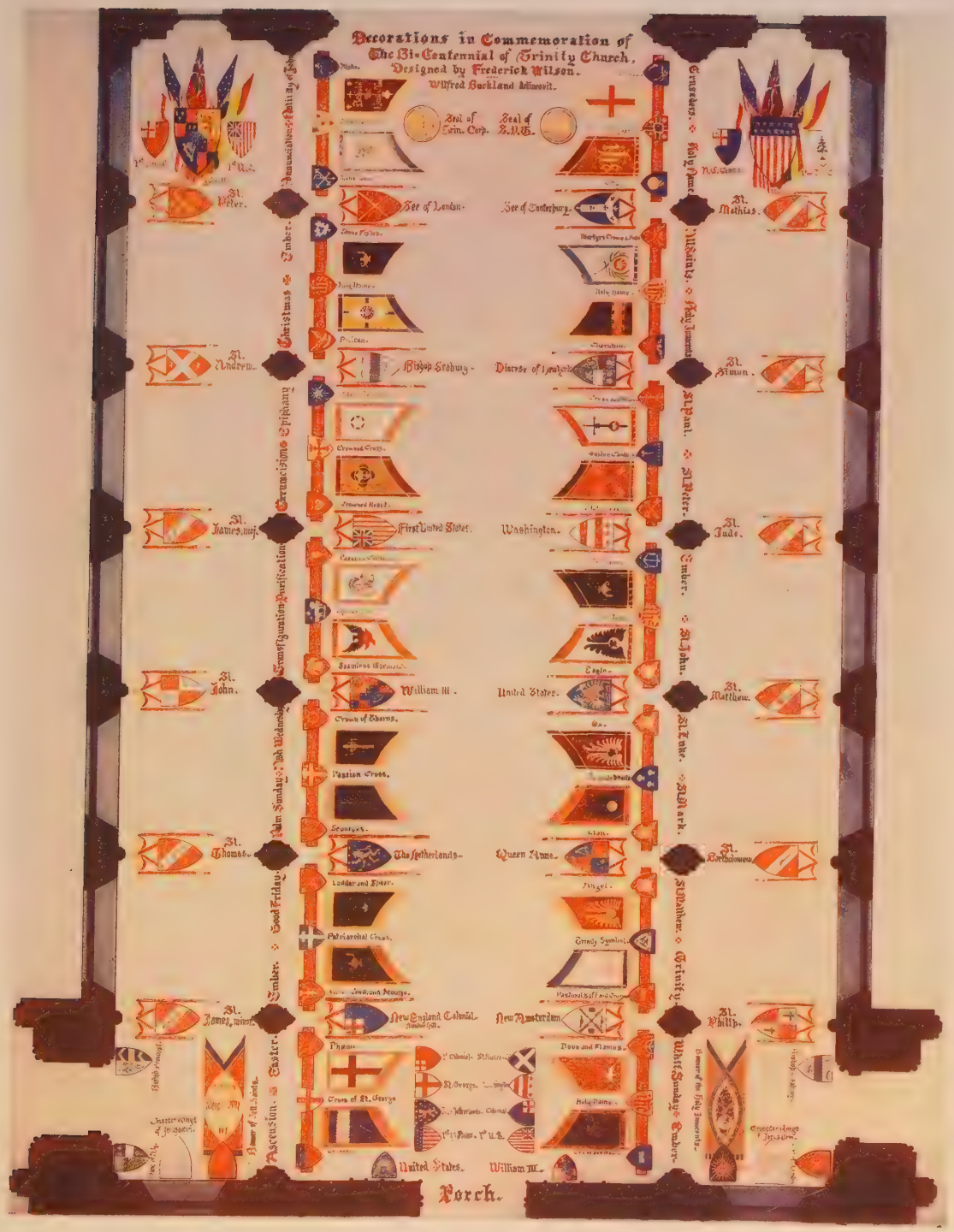
10. BURIAL PLACE OF THE POOR.—The vestry provide for the free interment of the destitute poor of the parish in St. Michael's Cemetery, Newtown, L. I. Orders for that purpose are given in all proper cases; and our dead lie together in a part of the cemetery designated for that purpose.

The decorations of the chapels were mainly floral, the altar in each case being a blaze of flowers. It is only of the decorations of the Parish Church that any detailed account of need be given. Great care and thought were bestowed in the elaboration of a scheme of decoration which was both artistic and essentially symbolical of the parish in her two-fold historical relations—first, as a branch of the Catholic Church, and secondly, as indebted to the Church of England for her planting in this continent.

The design and execution of the scheme of decoration for Trinity Church were entrusted to Mr. Frederick Wilson, who was assisted in the heraldic work by Mr. Wilfred Buckland. High on either side of the chancel arch, were enlarged seals of Trinity Corporation and the Society for the Propagation of the Gospel, which served as centres of great trophies of American flags. On a line with these, hanging on the clustered piers ran a line of shields blazoned with the arms of the See of Canterbury, the metropolitical See of the Anglican Communion; of the See of London, of the first Rector of Trinity Church, being Dr. Compton, Bishop of London; of Samuel Seabury, the first American Bishop; of King William III., under whose reign the charter of Trinity was granted in 1697; of the Netherlands, to whom New York, then known as New Amsterdam, belonged; of the New England Colonies; of Washington; of the first United States; and of the United States as now constituted.

The walls of the aisles were decked with shields bearing symbols of the Twelve Apostles.

Above all the pier-arches, on each side of the nave, were trophies of banners hanging from illuminated beams, to each of which were affixed three shields, bearing emblems of the Passion of our Lord, and other sacred devices. The beams from which the banners depended supported a line of electric lights on each side of the nave, the lights screened by translucent white fleur-de-lys. The texts on the beams were extracts from the Gospels


Decorations in Commemoration of
The Bi-Centennial of Trinity Church,
Designed by Frederick Wilson.
Wilfred Buckland delineavit.
Seal of Trin. Corp.
Seal of S.P.G.
St. Peter.
See of London.
See of Canterbury.
St. Matthias.
St. Andrew.
Bishop Seabury.
Diocese of Connecticut.
St. Simon.
St. James, min.
First United States.
Washington.
St. Jude.
St. John.
William III.
United States.
St. Matthew.
St. Thomas.
The Netherlands.
Queen Anne.
St. Bartholomew.
St. James, maj.
New England Colonial.
New Amsterdam.
St. Philip.
Cross of St. George
United States.
William III.
Porch.

proper to the Feasts symbolized by the banners beneath them. The continuous line of these beams, in high color, produced a glowing effect. Between the banners, and on the clustered piers, were angelic figures of human size and exquisite moulding, holding lights in form of water-lilies. And about the tops of the piers were disposed other electric lights within brazen lanterns of antique form. A point worthy of notice is that the decorations were so suspended or fixed as not to break the wall surface at any point.

On the aisle walls, over the west doors were, on the south, a large shield of the Royal arms of England, 1696, and small shields of the first Colonial and first American flags, and those of the United States, the Netherlands, and England. On the north, were a large shield of the original Stars and Stripes, and small shields of the New England Colonial as carried at Bunker Hill and the Pine Tree Colonial arms. In the corners of the church by the west doors stood the American flag and the Union Jack. The organ gallery was draped with crescent garlands of bay. On either side of the organ against the east wall hung two banners, each twelve feet long, commemorating St. Michael and All Angels and the Conversion of Constantine. The main entrance was decorated within with shields and garlands, and the porches without were draped with American flags. The pavements of the church were strewn with bay and hemlock. The sills of all the windows, and also the chancel rail, were solidly embanked with flowers, chiefly azaleas, lilies, and tulips. The decorations of the chancel were wholly floral.

By the help of the colored plate and the following detailed order of the decorations the reader will be able to appreciate both the underlying intent and the outline of the scheme.

The views of the interior of the church, one looking towards the altar, the other towards the organ, will be found facing pages 79 and 233 respectively.

ORDER OF DECORATION.

THE NAVE.

The iron shields hanging on the clustered piers, beginning at the gospel side and reading from right to left around the church and back again to the chancel, were blazoned as follows:

SOUTH–WEST END.

Arms of the See of London,* Arms of Bishop Seabury,† Arms of the Colonies, Arms of William III. of England,‡ Arms of Nassau, Arms of the Colonies, Arms of the Crusader Kings of Jerusalem.

NORTH–EAST END.

Arms of the Crusader Kings of Jerusalem, Arms of New York, Arms of Queen Anne, Arms of the United States, Arms of Washington, Arms of the Diocese of New York, Arms of the See of Canterbury.††

On the chancel arch, in alignment with the shields, were fac-simile enlargements of

1. The Seal of Trinity Corporation.
2. The Seal of the Society for the Propagation of the Gospel, under whose fostering care the church was established in this land.

Shields on the walls of the aisles blazoned with symbols of the Twelve Apostles.

Above all the pier-arches, on each side of the nave, trophies of banners hung from the illuminated beams, to each of which were affixed three shields, blazoned with emblems of the Passion of our Lord and other sacred devices.

There were twenty-eight of these banners, made in *appliqué*,

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* The first Rector of Trinity Church was Dr. Compton, Bishop of London.

† First American Bishop, consecrated in Scotland.

‡ Under whose reign the charter in 1697 was granted to Trinity Church.

†† The metropolitical See of the Anglican Communion.

wrought with designs symbolizing the chief festivals of the Christian year, reading from right to left and beginning at the chancel arch on the south wall as follows:

Banner or Pall No. 1.— The Nativity of St. John the Baptist.

Pall No. 2.—The Annunciation the Blessed Virgin Mary. Text on the illuminated beam on which the pall hung, "To bear witness of the light."

Pall No. 3.—Ember Days.

Pall No. 4.—Christmas-day. "The life was the light of men."

Pall No. 5.—The Epiphany.

Pall No. 6.—The Circumcision of Christ. "The dispensation of the grace of God."

Pall No. 7.—The Purification of Saint Mary the Virgin.

Pall No. 8.—The Transfiguration of Christ.. "A light to lighten the Gentiles."

Pall No. 9.—Ash-Wednesday.

Pall No. 10.—Palm Sunday. "Turn unto the Lord your God."

Pall No. 11.—Good Friday.

Pall No. 12.—Ember Days. "One sacrifice for sins forever."

Pall No. 13.—Easter-day.

Pall No. 14.—The Ascension-day. "Even so in Christ shall all be made alive."

Pall No. 15.—Ember Days.

Pall No. 16.—Whitsunday. "Ye shall be baptized with the Holy Ghost."

Pall No. 17.—Trinity Tide.

Pall No. 18.—St. Matthew. "Holy, Holy, Holy, Lord God Almighty."

Pall No. 19.—St. Mark.

Pall No. 20.—St. Luke. "Speaking the truth in love."

Pall No. 21.—St. John.

Pall No. 22.—Ember Days. "God is light and in Him is no darkness."

Pall No. 23.—St. Peter.

Pall No. 24.—St. Paul. "Thou art the Christ."
Pall No. 25.—The Innocents' Day.
Pall No. 26.—All Saints. "Blessed are the pure in heart."
Pall No. 27.—Holy Name.
Pall No. 28.—Crusaders. "Thou shall call His name Jesus."

The beams from which the banners depended supported a cresting of electric lights on each side of the nave from east to west.

The texts on the beams were extracts from the Gospel proper to the feasts symbolized by the banners beneath them.

AISLE WALLS—OVER VESTRY DOORS.

North: Large shield—the Original Stars and Stripes; small shields, New England, Colonial and "Pine Tree" Colonial flags.

South: Large shield—Royal arms of England, A.D. 1697; small shields, first Colonial and first American.

On the east wall, on either side of the organ, large banners commemorated St. Michael and All Angels and the Conversion of Constantine.

THE SERVICES HELD DURING THE OCTAVE.

THE rain which fell on the opening days of the bi-centennial celebration intensified, by the outside gloom, the brilliancy of Trinity Church within. The decorations of the Parish church are described elsewhere, and need not therefore be alluded to here. The first note of the festival on Sunday, May the second, being the second Sunday after Easter, was the *Marche Triomphale* of Deshayes. Following the choir, augmented for the occasion, came the clergy, the Rev. Joseph W. Hill, the Rev. Alfred W. Griffin, and the Rev. Albert C. Monk, curates; the Rev. J. Nevett Steele, Mus. Doc., vicar; the Rev. William S. Langford, D.D., General Secretary of the Domestic and Foreign Missionary Society, and the Rector of the Parish. The Rev. Alfred W. Griffin and the vicar read the Epistle and the Gospel. The music of the Service is given elsewhere under "The Musical Order of the Services." After the hymn the Rector delivered his Historical Address.

The Rector was celebrant, assisted by the vicar and curates, in the distribution of the Sacred Elements to a great number of communicants.

After the procession the "Hallelujah Chorus" from Beethoven's "*Engedi*" was played.

The church was crowded again for Evening Prayer at half-past three, when the vicar preached from Deut. xxxii., 7.

The organ voluntary at this service was Barnett's *Offertoire* in G, and the postlude, Guilmant's Fifth Sonata.

The special festival service of the Guilds of Trinity at eight P.M., attended by an overflowing congregation, was of the utmost interest and animation. Many observers may have supposed that they were looking upon a gathering of all the Guilds of the parish, yet these were only the societies attached to the mother church.

The nave was left vacant for the Guilds, all other parts of the church being densely crowded at an early hour, even the

organ-loft being invaded and completely filled. The many handsome banners of the Guilds were ranged along both sides of the broad aisle with admirable effect. It was a sight of unusual beauty as the various companies entered the brilliant church by the west door and filed in order into their assigned seats. The Guilds of women and girls, some in white caps, some in white veils, some in veils of pale blue, produced a quaint and picturesque effect. Their entry and slow movement, and the gradual filling up of the nave in *parterres* of different colors, presented the appearance of a set scene to observers from the organ-loft. The Guilds present included the following: For young men and boys—St. Ambrose, the Holy Cross, St. John the Evangelist, and St. Stephen. For women and girls—the Guilds of the Good Shepherd, St. Agnes, St. Ursula, St. Mary, and St. Monica, the latter in its two branches, English and German. These companies nearly filled the nave.

The gallery organ gave out the *Grand Chœur* in B flat of Dubois, and the procession entered, in which were the Rector and the full staff of the Trinity clergy. The service consisted of Our Father, versicles and responses, Psalm xcvi., the Lesson, Isaiah lxi., *Magnificat*, Creed, versicles, and Collects. After the hymn, the Rev. Alfred W. Griffin preached from the text "Walk about Sion."

After the sermon, all the Guilds, with the clergy and choir, made a solemn procession through the church to the hymn, "Onward, Christian Soldiers." The procession, seemingly interminable in its long files, streamed smoothly in and out, with the many Guild banners borne aloft. The procession moved part of the time to the music of Schubert's *Marche Militaire* from the gallery organ, and then again took up the hymn. After the Guilds had resumed their places, Collects and the Benediction concluded the service. The gallery organ gave West's *Sonata* in D, for postlude, and the most impressive function that even Old Trinity had witnessed thus passed into history.

On this day was read in all the chapels the Rector's pastoral letter.

On Monday, May the third, the address at the noon service was by the Rev. Eliphalet Nott Potter, D.D.

On Tuesday, May the fourth, the Rev. William S. Rainsford, D.D., Rector of St. George's Church, gave the noon address.

On Wednesday, May the fifth, a special service was held at eleven o'clock, when admission to the church was restricted to those who had been specially invited, all the seats being marked and reserved for their particular occupants. Simple tickets of admission were also issued. Among those present were the principal state and municipal officers, members of the bench, the bar, the clergy, the various learned professions, and representatives of the public and private institutions connected with the life of the city. Every seat in the church was occupied, there being not even standing-room. The applications for tickets of admission outnumbered the places available by twenty to one. It may safely be said that rarely, if ever, has a company of such distinction been gathered in this country within the four walls of any building.

The two organs were supplemented by an orchestra and military band, and to the augmented Trinity choir was added the fine choir of St. John's Chapel. Dr. Messiter was in charge of the music, conducting in the chancel. Mr. W. G. Dietrich conducted in the gallery, Mr. Victor Baier being at the gallery organ and Mr. W. R. Hedden at the chancel organ. The organ voluntary was the *Grand Chœur* in C, by Grison, which was followed by a prelude for organ and brass from Gounod's "Joan of Arc." The order of the procession was as follows:

CHOIRS.

CURATES.

The Rev. William Duhamel, the Rev. G. A. McK. Dyess, the Rev. Clarence H. Beers, the Rev. Samuel S. Mitchell, the Rev. John Harris Knowles, the Rev. Charles A. Hamilton, the Rev. Edward Bradley, the Rev. William S. Bishop, the Rev. Frederick J. Keech, the Rev. John Henry Logie, the Rev. George W. Sar-

gent, the Rev. Alfred W. Griffin, the Rev. Albert C. Monk, the Rev. Joseph W. Hill, the Rev. Alban Richey, and the Rev. Robert Morris Kemp.

THE CHAPLAIN TO THE BISHOP OF NEW YORK.

The Rev. Ralph H. Baldwin.

VICARS.

The Rev. Edward H. C. Goodwin, the Rev. Thomas Henry Sill, the Rev. William Montague Geer, the Rev. Philip A. H. Brown, the Rev. Arthur Clifford Kimber, S.T.D., the Rev. Edward Bradley, D.D., the Rev. William H. Vibbert, S.T.D., the Rev. J. Nevett Steele, Mus. Doc., and the Rev. James Mulcahey, D.D.

INVITED GUESTS.

The Rev. Howard Duffield, D.D., minister of the First Presbyterian Church, New York; the Rev. Edward B. Coe, D.D., minister of the Collegiate Church, New York*; the Rev. George Clarke Houghton, D.D., the Rev. Eliphalet Nott Potter, D.D., and the Very Rev. Eugene Augustus Hoffman, D.D.

THE RECTOR.

THE BISHOP OF DELAWARE.

THE BISHOP OF NEW YORK.

The special order of service consisted of the Invocation of the Blessed Trinity, and sentences following, the Call to Prayer, Our Father, versicles and responses, Psalms xciii., c., cxxv., the Lesson, Isaiah lxi., the Apostles' Creed, versicles and responses and Collects, including a Thanksgiving specially prepared for the occasion, and the Grace. Then was sung the hymn "All people that on earth do dwell," in the old version, to the tune of "The Old Hundredth," after which the Bishop of New York gave his address.

At the conclusion of the address was sung a solemn *Te*

* These two gentlemen were invited owing to the long historic associations of the religious bodies, in which they are distinguished ministers, with the fortunes of Trinity Parish.

Deum, after which the Bishop gave the benediction, and the procession retired to the hymn "Ten thousand times ten thousand." The orchestral postlude was Beethoven's overture "Consecration of the House."

Certainly no service of praise so magnificent, so majestic, and so beautiful was ever before offered in this country. Not a break or fault marred the least part of it. The fine *Te Deum* of Sir Arthur Sullivan produced an overpowering effect, especially toward its close, when the chorale "St. Ann's," first given vocally, was afterwards employed by the orchestra in accompaniment. "The Old Hundredth" was sung with great spirit, to the accompaniment of both organs and the orchestras. The third verse and the Doxology, the latter being preceded by a fanfare of trumpets, were sung in unison, all the instruments playing the harmony, and the whole congregation joining in. The effect of this was supreme, and will not lightly be forgotten by those who were present.

As the congregation left the church, the chimes were played, and the doors being thrown wide open, a vast concourse of people poured in and spent hours in viewing the sacred building.

To the evening service admission was by ticket only, and the building was again filled to overflowing. Dr. Messiter conducted the music, with Mr. Hedden at the chancel organ, the large choir of the Church of the Incarnation being added to the Trinity choir. Tombelle's *Marche Pontificale* from the gallery organ was the opening note of the service. The clergy in procession were those of the whole parish, almost precisely as in the morning. The service was sung as far as the Anthem by the Rev. Alfred W. Griffin, and the remainder by the Rev. Joseph W. Hill, both curates of Trinity Church. The vicar, the Rev. Dr. Steele, read the Lessons. The service was full Evening Prayer, with the Lessons of the day and the Twentieth Selection from the Psalter. The Rector delivered the address.

The service was followed by Weber's Jubilee Overture from the gallery organ.

At the noon service on Thursday, May the sixth, the Rev. William R. Huntington, D.D., Rector of Grace Church, delivered the address.

On Friday, May the seventh, the address at noon was by the the Very Reverend the Dean of the General Theological Seminary.

On Saturday there was no special service in Trinity Church. It is well to record that during the week the invariable daily services were held as usual in the church, namely: the daily early celebration at 7.30 A.M., and the daily Morning and Evening Prayer at 9 A.M. and 3 P.M. On Saturday, as on all days of the Octave, the church was frequented by streams of visitors. The rains in the early part of the week had at last given place to brilliant weather.

The last day of the Octave of Celebration was propitious, and Trinity Church was again crowded to the utmost. On Sunday, May the ninth, the regular congregation had to enter through the west door. The pavements were fresh-strewn with odorous sprays of evergreen, and every particular of the church decoration was as bright as on the first day of the feast. The organ voluntary was Mendelssohn's *Sonata* in A. In the procession were all the Trinity clergy, with the Rev. Thomas Gallaudet, D.D., and the Bishop of Albany, the special preacher. The Rev. Alfred W. Griffin read the Epistle and the vicar the Gospel.

The Rector was celebrant, and great numbers received the Holy Communion. After the recessional hymn, Kühmstedt's *Fantasia Eroica*, was given for postlude.

Evening Prayer was said at half-past three o'clock. The organ music before and after service was Merkel's Prelude in D, and the *Toccata* in E of Tombelle. The vicar was the preacher.

The recessional hymn was No. 121, and thus, very fittingly, the last utterance of this week of thanks and praise was the word, Alleluia!

St. Paul's Chapel.

Morning Prayer was said on Sunday, May the second, at nine o'clock, and at half-past ten, after the processional hymn, a

"Solemn *Te Deum*" was sung, the clergy standing at the rail facing the altar. Then followed the reading of the Rector's pastoral letter, the singing of the Introit Anthem, and the beginning of the high celebration of the Holy Communion. The vicar delivered an historical address.

THE SUNDAY-SCHOOL FESTIVAL SERVICES.

In connection with the celebration of the bi-centenary of Trinity, it seemed especially appropriate that the children of the Sunday-school should have an important part. As on Thursday, May sixth, at the united services of the parish Sunday-schools at these two services, the number of scholars from each chapel was to be limited to one hundred, it was felt that some service ought to be provided for at which all the St. Paul Sunday-school scholars could be present. The evenings of May the second and May the ninth were accordingly set apart for their services of praise and thanksgiving. On these two occasions St. Paul's was filled with its scholars, from the youngest to the oldest. The hearty singing of the hymns by the children at their services was an especial feature. The address on the evening of May second was by Archdeacon Van Kleeck, and on May ninth by the vicar of the chapel.

SERVICES OF UNITED SUNDAY-SCHOOLS AND GUILDS OF TRINITY PARISH.

A special Sunday-school and Guild Service, in commemoration of the 200th anniversary of the founding of Trinity Parish, was held in St. Paul's Chapel on Thursday evening of the bi-centennial week, May sixth, at eight o'clock.

The children, one hundred each from the mother church and its chapels, assembled in the parish building. The schools entered the church by the three doors simultaneously, carrying their banners of various colors and devices, and singing the processional hymn, "Ancient of Days."

The clergy, consisting of the Rector of the parish and the vicars and curates of the mother church and her seven chapels, followed, at the end of the procession, to their seats in the sanctuary and choir.

An address was delivered by the Ven. C. C. Tiffany, D.D., Archdeacon of New York.

The morning service on the second Sunday, May ninth, was substantially a repetition of the service of the first Sunday morning. The Bishop of Long Island was the preacher.

An event worth recording is the ringing of the old bell in St Paul's tower on the bi-centennial anniversary just before the hour of the commemorative service in Trinity Church. This bell is one hundred years old, and is the oldest bell in the parish.

St. John's Chapel.

The services in connection with the Bi-centennial Celebration began in St. John's Chapel on Sunday, May the second, with the early celebration of the Holy Communion at half-past seven o'clock, the celebrant being the Rev. F. J. Keech. Morning Prayer was said at ten, and at half-past ten the *Te Deum* and Choral Celebration.

The service was rendered by a full choir of forty voices—boys, men and women—accompanied by the organ, a piano, two horns and two cornets, the orchestra adding greatly to the impressiveness of the words and music. After the reading of the Rector's pastoral letter, the vicar preached an historical sermon.

The evening festival service was held at eight o'clock. After the Creed and Collects followed the Anthem, Weber's sacred cantata, "In Constant Order Works the Lord," rendered probably for the first time in this country at this service, the instruments and the full choir of voices contributing to make a grand and beautiful effect.

On the last day of the Octave of these commemorative services, an unusually large number of the faithful received the Holy Communion at the early celebration, at which the vicar was celebrant. At this service the adults and the boys who had been confirmed on Low Sunday, made their first communion.

Morning Prayer was said at ten o'clock, and the High Celebration was at half-past ten. The Rt. Rev., the Bishop of Delaware, was celebrant and preacher.

St. Luke's Chapel.

On Sunday, May the second, the choir was augmented to the number of forty-five, and the musical effect of organ and voices, enhanced by other accompanying instruments, made the service very beautiful.

There was an early celebration of the Holy Communion at half-past seven o'clock, the Rev. William S. Bishop, celebrant. Morning Prayer was said at ten o'clock. At the regular hour for the late morning service, the choir entered the church, headed by the crucifer bearing the processional cross, which had been used for the first time on Easter-day. The procession passed down the side aisle and up the middle singing the hymn, "Christ is made the Sure Foundation." A choral celebration of the Holy Communion followed. The Rev. John Henry Logie was celebrant and preacher. There was a special musical service in the evening.

Trinity Chapel.

On Sunday, May the second, the Holy Communion was celebrated as usual at half-past seven o'clock. At half-past ten o'clock the service was grandly sung by the choir, largely augmented for these festal services. The Rector's pastoral letter was read by the vicar, who also preached the sermon and celebrated the Holy Communion, his curates acting as his assistants.

On the following Sunday, May the ninth, at the half-past ten o'clock service, the address was given by the Bishop of Maine, who was formerly in charge of this chapel. The Morning service was sung by the curates, the vicar acting as the celebrant.

Special musical services were held on the afternoons of both the above Sundays at four o'clock.

St. Chrysostom's Chapel.

The Rev. John [illegible] Knowles was the celebrant at the High Celebration, the Rev. S. S. Mitchell acted as deacon, and the Rev. Francis S. White as sub-deacon. After reading the Rector's pastoral letter, the vicar preached the sermon.

At the evening service the Solemn Procession was especially impressive. Fortunately it was the appointed time for confirmation, and the Diocesan confirmed fifty-eight persons.

On Sunday, May the ninth, at the High Celebration, the vicar was the celebrant, assisted by the Rev. John H. Knowles, and the Rev. S. S. Mitchell.

The Rev. George C. Houghton, D.D., then Rector of Trinity Church, Hoboken, and who had formerly been one of the curates of St. Chrysostom's, was the preacher. Children's Evensong was held at 3.45 P.M., when the vicar preached.

St. Augustine's Chapel.

On Sunday, May the second, the early celebration was at half-past seven o'clock. Morning Prayer at half-past nine

The singing in St. Augustine's was as far as possible congregational.

At the celebration at half-past ten o'clock, after reading the Rector's pastoral letter, the vicar delivered an address.

Evening Prayer was at eight o'clock; an historical sermon being preached by the Rev. C. H. Beers.

On Tuesday, May the fourth, the closing exercises of the night school were held in the large school-room at eight o'clock. There was a large number of visitors present, and all seemed much interested in what they saw and heard. The vicar, assisted by Mr. Althaus, awarded prizes.

On Thursday, May the sixth, at the Sunday-school service in St. Paul's in the evening, almost every organization of St. Augustine's was represented by delegates, numbering in all one hundred, selected for their faithful performance of church duties. The banners carried were: Chapel, "St. Augustine and the Child"; Infant Department Sunday-school, "Little Pilgrims"; Boys' Day-school, "The American Flag"; Sunday-school of St. Augustine's, "Chapel of St. Augustine"; "The Guilds"; "Daughters of the King"; "St. Timothy's Flag"; "Columbian Society."

On Friday, May the seventh, the closing exercises of the house school were held at eight o'clock. The exercises showed that the scholars had attained to a great degree of perfection in their work. The programme consisted of "Waiting on the Door," "Bed Making," "Setting the Dinner Table," "Jumping the Rope," and the delivery of prizes. After the prizes, which included some for the best kept living plants, had been given out, brief addresses were made by Dr. Kimber, Dr. Egleston and General Lockman.

During the week every child connected with St. Augustine's, with the exception of the infants of the Sunday-school and certain of the advanced department, who were sent on Sunday afternoon, May the ninth, was taken to see the decorations in the Parish Church and in St. Paul's Chapel.

On Sunday, May the ninth, the early celebration was at half-past seven o'clock, and Morning Prayer at half-past nine o'clock. The Holy Communion service was at half-past ten o'clock, the Ven. F. B. Van Kleeck, D.D., Archdeacon of Westchester, being the preacher.

St. Agnes' Chapel.

The celebration proper at St. Agnes' began at the eleven o'clock service on May the second, when the Rev. Dr. Bradley read the Rector's pastoral letter and preached.

On Sunday, May the ninth, the Bishop of Western New York preached at the morning service, and in the evening confirmed a class of ninety-one.

St. Cornelius' Chapel.

The services at St. Cornelius' Chapel, Governor's Island, were on May the second; Morning Prayer, the reading of the Rector's pastoral letter, a sermon and a celebration of the Holy Communion at 10.45 A.M., and Evening Prayer at 7.30 P.M. On Sun-

distant day. Two hundred years ago, the wall by which the little town was defended ran along the line where now the great business street of this continent opens to the view. Near the city wall the first Trinity Church was built, on the extreme northerly edge of the town. At that time there were enemies and adversaries in abundance, ready and desirous to frustrate the work; violent opponents of Episcopacy, fanatical seceders from the Anglican communion, jealous members of other religious bodies. The founding of a church and parish of the English type in New York was due to a little group of staunch and intelligent men who styled themselves "the Managers of the Church of England," and to the firmness of the Governor, Benjamin Fletcher, in resisting and defeating a scheme to settle a dissenting minister over the inhabitants of the place. The story is one of great interest and not without dramatic effects; and so well were the affairs of the Church "managed" by her loyal sons that the year 1698 saw a modest but sufficient edifice erected on this very spot, and a charter duly signed by which the parish came into legal existence. The Bishop of London was named in that charter as our first rector; but at once, and with his consent, the office devolved upon William Vesey, who for forty-nine years ruled us prudently with all his power. Mr. Vesey was not, as has been supposed by some, a dissenter, but of an old family of Church of England people and Jacobites; a graduate of Harvard and a lay reader at King's Chapel in Boston, at the time of his appointment as rector. He crossed the sea for Holy Orders, and, having been ordained deacon and priest, returned to New York more fortunate than many in that day in escaping shipwreck and death. Of rectors of the parish there have been nine, not counting the Bishop of London. Their administrations have varied in length and importance; the names of Vesey, Auchmuty, Inglis, and Hobart may perhaps be regarded as standing with especial prominence in the succession. Vesey laid the foundation; he had many things against him, and many enemies; but he prevailed, and, as a trophy of the most conspicuous victory of his life, he received the honor and influence attached to the office of

Commissary of the Bishop of London. Auchmuty, gentle, devout, sensitive, bore the brunt of the heavy storm of the Revolution and died of the hardships encountered, while hostile armies were moving from side to side, in and out, on Manhattan Island. Inglis was rector during the seven years of the Revolutionary War; at the end of which, sorely bereaved by heavy domestic afflictions and under attainder, he left the country and took refuge in Halifax, retaining however, the testimony of a conscience which could no more disregard the oath of allegiance to the Crown any more than the priest's pledge to Jesus Christ. Hobart, the great, as he might justly be called, appears upon the scene just when such a man was wanted; when the foes of Episcopacy were confidently predicting the near dissolution of that system, and when the fires of life seemed all but extinct. Then he arose, a power and a prince in our Israel, and blew the trumpet, and sounded the alarm, and revived the spirits of men, and gave to the Church an impulse which drove her onward and upward, and of which the results are all through the land to-day. These men were more famous than the rest, though of them all it may be said, "*Bene meruerunt.*" We, later in time, have had comparatively easy work; to build on the foundation which they laid; to carry on their work; of them it may be said that they sowed in tears, of us that we have entered into their labors.

And now that two centuries have elapsed, and that we are at a point whence there is a long and open prospect through the past, I think I can do no better with my time than to ask and answer this question: For what has the old parish stood all this while? Of what is it the exponent? What comes out most clearly as we read the records? Certainly the name, the legal, corporate title, carries a distinct meaning, and is associated in the public mind with certain principles, facts and ideas. There is a great difference of opinion about "the Parish of Trinity Church in the City of New York." There are those who praise it and those who defame; those who recognize an obligation to it, and those who detract from its services to the Church at large; those who are jealous of its honor, and those who rejoice

when they think they have ground for charges against it. There is a class of misguided persons who think that they have a title to the property of the corporation, which, as they believe, is fraudulently withheld from them; and there is a class who think that because we are not forever boasting, we have nothing to be proud of; and those who are envious, and jealous, and are convinced that no good thing can come out of the parish, as erst people thought that no good thing could come out of Nazareth. A system so variously appreciated and so differently esteemed, must have much in it to draw and hold attention; strong characters, only, receive the compliment of intense dislike and hatred. I say that the old parish stands for some things, and does not stand for some other things; that what it stands for to-day is what it has in substance stood for since its foundation; and that its attractive pole and its repellent pole may be easily seen by a little attention to the story told here from the year 1697 down to this current year of grace. To this let me turn your thoughts.

First, then, it has stood and now stands for the system which may be historically described as Anglo-Catholic Christianity. The Island of Britain—Thule of the North—received the Gospel of Jesus Christ in the Apostolic age and from apostles or companions of the apostles. The doctrine, discipline, and worship of the Holy Catholic Church of historic record, the faith as contained in the Creed, the regimen and discipline of Episcopacy, the liturgical and sacramental system, have been transmitted from that primitive age to our day and are now preserved in England in her National Church. These have been modified, filled out, interpreted, by special customs, uses and traditions peculiar to the English branch of the Great Church of Christ; and this system, Catholic in general, Anglican in particular, was brought over to this place when New Amsterdam became New York. That was the system established here, as on a fresh foundation, two centuries ago. That is the system still represented by our parish; for it was well and truly said, when the break between the mother and the daughter came, that our

Church had no intention of departing from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances required. So, then, that is the position of the parish, the same that it was from the beginning; not to pose as inventor, or innovator, or setter forth of a new gospel, or as council hall of a philosophy, but as a simple, honest witness to the gospel which was delivered to man by Christ, promulgated by His apostles, and stamped with the seal of that which brooks no alteration, change or substitution by any art or skill of men. As such, the parish represented two things emphasized by our great Hobart: Evangelical Truth and Apostolic Order. Under the former terms we understand the great mysteries of the Holy Trinity, the Incarnation of the Eternal Son of God, the Atonement in His Blood; the doctrines of grace, so called, including a conviction of the universal power of sin and its deadly results; the office of faith made alive by love; the certainty that no man can help himself or be helped except by the aid of God; the freedom of the will; the vocation to holiness; the eternal awards to the righteous and the sinner; the resurrection of the dead, and the life of the world to come. These things we mean when we speak of Evangelical Truth. By Apostolic Order we intend, the government of the Church by the Bishops; their derivation in succession from the Apostles' time; the settlement of divers orders in the Church, by our Lord; the duty of submission of each separate branch of the Church to the voice of the whole collective Church carefully expressed, and the recognition of the fact that authority in controversies of faith and the right to decree canons, rules, laws, and ceremonies, belongs not to the individual, whether lay or cleric, but to the Church founded by Christ, and governed after His command. Evangelical Truth and Apostolic Order; these are our inheritance; these were transmitted to this Church from the Church across the sea; and for these, so far, the parish has stood, firm as a rock, and unshaken by the winds of change, experiment, revolt, revolution. Perhaps it is this attitude which awakens the hostility of those who think of religion as a product of evolution,

of the gospel as a variable stream of tendency, and of Christianity as changing from generation to generation, with every change in thoughts of men on the subject of religion. I do not wonder that to such persons a conservative position is irritating and offensive; but I thank God with all my soul that we have the honor implied in their criticism and disapproval.

But the parish stands for another thing. In English Church history there have been eras, periods of progress, of retardation, of advance, of decline, of warmth, of coldness. The great revival of the past two hundred years, designated by the title of the Oxford Movement, was the new-making, the uplifting of the Church. That movement was felt here, of course; and we of this parish have gathered of its best fruit, while happily avoiding what marred its force and impaired its value. The closer study of the Incarnation; the fuller appreciation of the Sacramental System; the restoration of ritual dignity and the glory of the worship of Almighty God; the revival of religious orders of men and women; the return to the devout practice of confession; the expansion of ministries of mercies to all needy and suffering people; a somewhat clearer insight into the world beyond this visible scene; such are some of the fruits which came through the sowing at Oxford seventy years ago, and by which we have been helped, refreshed strengthened in this place.

And so I sum it up; that the parish has stood for two things:

1st. A staunch loyalty to Church Principles as received from those who went before us:

2d. A sympathetic appropriation of the best that has come through recent revival and awakening in the fold of Christ.

And so, for two hundred years, this has been a great hearthstone, from which the warmth and light of the Gospel of our Lord Jesus Christ have been shed abroad through all the land; a Christian foundation, for which every one who believes in Jesus Christ should be grateful; which has exerted a prodigious influence for truth and righteousness, the pillars of Christian states;

which has been on the side of God and the Faith of the Gospel; which has illustrated the power of that faith in works of love and mercy, whereof the record is about us on every hand. For these, and all His mercies, blessed be His Name from whom all these blessings flow, from age to age, from land to land!

Be it then remembered that this has been, and that it is so to-day, and that this testimony was borne here in this pulpit by the man who held the office of rector in 1897. What may come hereafter, no one can foretell. We trust that the pure Gospel of Jesus Christ may be preached here till the end of the world, if these walls shall stand so long, and that no corruptions, diminutions, emasculations of that venerable and glorious revelation may ever find toleration here; but the future is in the sight of God and not in our view. Baleful influences may spread through our communion; false construction may be put on the terms of the Creed; an impure liberalism, a veiled rationalism, may corrupt men here and there and reach at last the highest seats in the Church; but we shall be in our quiet graves before that day arrives; and be it remembered, that for the first two centuries of her existence the parish was loyal and true, and, as such, represented and distinctly stood for Supernatural Religion, Catholic Order, Church Authority, the Sacramental System, the Infallibility of the Word of God, and the All-Sufficiency of the Redeeming Blood of Christ shed for our Salvation on the bitter Cross.

Let me take up another branch of a very wide subject. We do not claim, we do not pretend to, anything unusual or beyond the common line of human nature, in the way in which the work has been done. The sign of imperfection is on every human act; and it is mere affectation to pretend to superior sanctity and high vantage above our fellows. There have been, in our history, the usual alternations between good and less good, better and worse; there have been errors, faults, mistakes, offences, scandals; of which the weakness of man is the sufficient explanation and apology. Of these have been bred occasional discords, troubles, controversies, such as vex every institution

carried on in the world. To such trials must be added that of conspicuous station; if anything goes wrong in Trinity, a crowd at once raises a howl of joy, and spreads the news to every wind; what would be overlooked elsewhere, is magnified to gigantic proportions and distributed with photographic calcium-light effect through the length and breadth of the land. In addition to such trials incident to our position, we have had to do battle, not once or twice, but often, with those who aimed to do us mischief; battle for life, for rights, for property, for our church-yards and our land. In the days before the Revolution, there were Colonial Assemblies, in which dissenting influence was strong; and Royal Governors who detested the parish and the rector alike. There were attempts to prevent the settlement of a clergyman in regular Orders as Minister in the city. There were attempts to prevent the Church from receiving the modest benefit of a small rent from land then in possession of the Royal Governor. There was a refusal on the part of the city government to pay to the rector the salary to which he was entitled under the Act of the Assembly settling a ministry for the city. There was an attempt to vacate the grants made to the Church in 1699 by Governor Fletcher; and after Queen Anne's grant in 1705, there was an attempt to recover the land so granted and vest it again in the Crown. Then, sixty-five years after the death of Mrs. Anneke Jans Bogardus, and the sale of an old farm of hers, under the provisions of her will, and after every one of her children of the first generation was dead, there were attempts to rob the Church of the property, which in the lapse of time had come into its possession, and had been out of the possession of Mrs. Bogardus and her heirs a quarter of a century before Trinity Church came into existence. In later days we have seen the Albany St. contest, in which the Church resisted successfully a move to open a street through the church-yard, a street not needed, and which, if opened would have been all but useless. In the Legislature, within my own recollection, a terrible attack was made upon the parish, which, if successful, would have practically destroyed it

as to any distinctive place among our churches in the metropolis, and resulted in leaving the management of its affairs in the hands of a body elected in a mass-meeting of our church people in New York. In addition to these formal attacks, resisted by the Corporation with the aid of counsel, and invariably defeated in the courts of law, there have been personal controversies, involving clergy and members of the parish, over which, in charity, the veil may be drawn. Reviewing this side of the history, I find nothing against the honor or credit of the Church. Occasion to the assaults of her enemies has been given by the breadth and extent of her work, the largeness of the interests involved, and the hope of spoliation by the covetous. This is not a private household; it is not a sequestered home of pious quietism, like Nicholas Farrar's Little Gidding; it has something of the largeness of the world; it is in the world, and at a very busy and noisy point in the world, and affected by the ebb and the flow in the tide-ways of the vast city. On the whole, we have come out triumphant in every battle we have had to fight; we expect the same results in others which may hereafter evoke our power and summon us to defence. We ask, what we think has been granted thus far, the indulgence of God the Righteous Judge, to whom and to whose cause, even in our faults, shortcomings, and sins, we have endeavored to be true.

As to the lines on which the work of the parish has been carried on, I shall not speak particularly because we expect eminent clergymen, our friends and brothers in Christ, to be with us, day by day, at noon during the week, and to make the several branches of that work the theme of some remarks. What they may say shall not be anticipated, except by a very brief summary. We may consider the influence of the parish under the heads of its missionary activity, its zeal in the cause of Christian education, and its interest in the ritual and liturgical progress of our Church throughout the land. As for missionary work there is, probably, nothing equal to it in this country; it has been a work of Home Missions, of Domestic Missions, and none the less valuable on that account. Trinity was the mother

of churches in this region. One or two ambitious parishes have already celebrated what they styled their bi-centennials; but in fact there was at the date which they claimed as their origin, only an Act of the Colonial Assembly making possible their existence at a future day. Trinity was the first to organize under the provisions of that act, while elsewhere could be found neither people nor priests, nor edifice, nor prayer book, nor any sign of a parish; and their ministers, when chosen, were instituted, in one marked instance at least, by the rector of Trinity, who had then held his office for six or seven years. From our parish sprang those of Grace, St. George's, and St. Marks-in-the-Bowery; while the list of the parishes throughout the State of New York, which were either born with the help of the old mother or grew by the aid which she gave in their early feebleness, fills no less than twelve to fourteen pages of a large octavo volume; the aggregate of gifts, loans, and endowments exceeding $2,000,000, reckoning the land so given away at its value half-a-century ago. Side by side with this work of the founding, endowing, or helping other churches, went that of promoting Christian education. A charity school for boys and girls was opened in the tower of the church as soon as it had a tower; that school has grown to the magnificent establishment in Ninety-first Street, where between 300 and 400 boys are now instructed. The University, the pride of New York, whose walls are rising on Columbia Heights, was once King's College, the protégé of Trinity, and received the first endowment from our Corporation. Trinity College, or Washington College as it was originally called, in Hartford, and Hobart College at Geneva, named from the greatest of the bishops of New York, were both aided and are aided to this day, by grants from us for their work. And of late, beginning in the year 1855, a system of daily parish schools has been slowly and steadily growing up, till now we have, in our day and night schools, our kindergartens, house schools, and schools for manual training, drawing, cooking and laundry work, appliances for the instruction of 2,358 scholars. From our schools men have gone into the church, the army and navy,

the universities, and the various professions, bearing witness to the care bestowed on them in the days of their youth, when they were taught to remember their Creator, and to know that the fear of the Lord is the beginning of wisdom. Of the liturgical and ritual progress in the parish, it is less needful to speak, as its evidences are all through our borders. This has been a cradle of ecclesiastical art, music, choral song; already our treasures require constant care and strong safes for their preservation; and from those aumbries and vestries are drawn, whenever needed, the objects and instruments apt for use in God's service according to His mind and will so far as we seem to know what are that mind and will. And these externals lead the thoughts on to the charities of the parish; to the blessed ministration to the poor and needy, the young and old, and all sorts and conditions of men; to the Parish Hospital, crowded with patients, and turning many from its doors for lack of room, patients whose souls are as great a care to the clergy and sisters as their bodies to the medical staff; the Mission House, the Old Women's Home, the Dispensary, the Guilds, the Women's Auxiliaries, Girls' Friendlies, Cadets, and all but innumerable associations, which find their mission in the wide field of this vast city of ours. Steadily, like the grain of mustard, has the parish grown from the spot on which we are standing to-day; till now its proportions are those, rather of a diocese than of a parish, and the care and oversight thereof involve an anxiety, a thoughtfulness, a fear, a sense of responsibility, which no one can know who has not felt, and in which the weary head and often heavy heart need all the help which can be given by intelligent assistants, indulgent sympathizers, and warm Christian souls.

What memories does that last word evoke! The remembrance of kind and helpful people whose record, as good and faithful servants, is amply written here and read by the eyes of the angels and of God. There are churches—there is one cathedral in particular, in a northern city—in which the names of all benefactors are inscribed in gold letters on the Ambulatory

wall. Imagine how these walls would flash and flame into light, could the names appear upon them of all those who, during the past few centuries have stood here in their lot and done true and faithful service to God! What an army they would make, and with what a glory of Christ's grace around them would they come! These aisles seem almost to rustle with their forms, this air to be agitated, in invisible currents, by the magic of their silent presence. Men, women, children, rich and poor, high and lowly, the bishop and the priest, the solitary and the wedded, Royal Governor, Chief Justice, counsellor, artisan, toiler of land and sea; how near they seem to us! What refreshment in that spiritual presence of the spirits of the just made perfect, predecessors of ours, in these consecrated scenes! Surely the living are the better for thought of and communion with the holy dead; and to these let our concluding reflections be dedicated as we keep our household feast.

In our day of thanksgiving one psalm let us offer,
For the Saints who before us have found their reward;
When the cords of our love broke asunder, we sorrowed,
But now we rejoice that they rest in the Lord.

In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till His love, at the font and the altar,
Had girt them with grace for the way they should go.

These stones that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still were they seeking the City of God.

Sing praise then, for all who here sought and here found Him,
Whose journey is ended, whose perils are past;
They believed in the Light; and its glory is round them,
When the clouds of earth's sorrow are lifted at last.

Thus retracing the past, remembering those who have preceded us, and those on whom we rest to-day, recalling the fight of the years, the gifts they have brought, the trials and temptations which they have presented for proof of the men and women

of God, the deliverances from evil, the joy of this inspiring day: let us bow the head and worship Him whose truth endureth from generation to generation upon them that fear Him, Whose word cannot be broken. "O give thanks unto the Lord for He is gracious; because His mercy endureth for ever. Yea, let them now that fear the Lord confess that His mercy endureth for ever." And so, through this week of praise let us keep the feast; and pray for the peace of this Home and House, and live in love and godly fear, whatever the future may have in reserve; and ask for the grace to keep the faith, to live soberly, righteously, and godly; to be found with lights burning as men that wait for their Lord; yea, go your way, till the end be: for ye also shall rest, and stand in your lot at the end of the days.

The Pastoral Letter.

Read in all the Chapels on May the Second.

TO *the Reverend, the Clergy and the faithful laity of the Parish of Trinity Church in the city of New York.*

Grace, mercy, and peace be multiplied unto you.

The years in their passage have brought this two hundredth anniversary of the founding of our Parish; and, through the kindness of God, our fathers' God, it is appointed unto us, now standing in our lot to-day, to do what is becoming in the celebration of that event. It is, therefore, meet, that your rector should address you in words of congratulation; and that you should join in giving praise for what has been done in this place for the greater glory of Almighty God, the edification of the Church, and the salvation of men. How great are His signs! and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

Two centuries ago, May 6, 1696, the charter was signed which gave to this parish its legal existence. New York was then a small town; the edifice erected on this spot in 1696 stood at the northern limit of the place, on the line of the city wall;

the people of our faith were late comers, and formed only a portion of the inhabitants; the organization of our Church in the colonies was incomplete, no bishop having ever visited these shores; jealous and watchful adversaries swarmed on every hand; strong prejudices, traditional hostility, armed many against us. Yet, under God's blessing, the seed then planted struck deep roots into the ground, and a tree arose and grew, and spreading, sheltered more and more from year to year. Of the citizens of New York, some of the foremost served first as "Managers of the Church of England," and later as wardens and vestrymen of this parish. An able and well-learned priest, devout, intelligent, and resolute, took and held for forty-nine years, the reins of government. And so the earlier days passed by. Their record has its lights and shadows, but the shadows faded, and the lights grew brighter, until the Church had become a power in the community, recognized and respected throughout the province.

Through the storm of the Revolution the ship of the Church passed safely. As that grand political movement was not an outburst of mob fury, nor a wild assault on social order, but a sober and thoughtful action, under law, for the defence of individual liberty and the freedom of the citizen, the Church, protected by the liberal and generous spirit of the time, came forth from the tempest, secure in her rights, and in peaceful possession of her estate and property. Then began the second period in our history; a record of steady progress, enlarged opportunity, and successful administration of a sacred trust. Within her own lines our Church has grown to proportions larger than those of some of our dioceses; outside those lines may be found many a living witness to the munificence which shared with others the good things received in former days. Not without opposition has her work been accomplished; on this day of rejoicing, however, we prefer to pass over in silence the details of hostility, interference, annoyance, being minded the rather to renew our thanks to Him who has delivered us out of the hands of our enemies, and scattered, from time to time, the people that delighted in war upon our liberties and life.

And so are we brought to this great commemorative day. What hath God wrought! The old parish renews her youth. Eight chapels are required to accommodate her people. Of the churches of the parish, every one stands to-day on its original foundation; not one has been removed. The lower part of Manhattan Island is cheerfully and gladly regarded as the proper field of our missionary work. You, my reverend brethren, vicars and curates, are working ably and with success in your respective districts; you, dear people, are helping us by gifts, prayers, and example. Strife and dissension are unknown in our household; the spirit of kindness, brotherly love, and charity binds this large fold in one. The gospel is preached to the rich and poor, after the rule of the Bible and the Book of Common Prayer; modern and popular devices, more apt to distract than to edify, find no favor among us; from the plague of rationalistic conceit, exalting individual notions above the settled doctrine of the Church, we have graciously been delivered. To the authorities of the diocese we are, as we have ever been, loyal; to all we try to be helpful, only ceasing to give when a regard to the duties of trusteeship enforces economy in outside benefaction. It is particularly gratifying to feel that we enjoy the respect and esteem of the good people of this community; that we count no enemies among them; that we find among them sympathetic friends. And so we trust that it may be with those Powers who watch with sleepless eyes upon the world and the affairs of men; we hope that we may also find favor with the Lord, and that His innumerable gifts, heretofore bestowed and still continued, may be taken as a sign and guarantee of His acceptance of our imperfect efforts and unworthy service.

On the vicars of the parish devolves the duty of speaking to the people more fully of the history and state of the parish. But, brethren, let this day be to us, one and all, the beginning of a new era of faithful and honest labor for God, the Church, and our fellow-men. Let our offering be that of faith, hope, and love; of gold, frankincense, and myrrh; the gold of charity,

the incense of devotion, the myrrh of spiritual and bodily discipline. The younger among you expect to see many years, and take part in other anniversaries and commemorations; we elders, nearing the verge of mortal life, shall ere long recite our *Nunc Dimittis*, and move on and away. But happy are all they who have had any part, large or small, in the present commemoration; to them it shall be a pleasant recollection to the end of their days. Let us rejoice together before the Lord. Let us remember those who preceded us, and have finished their labors, whose care is with the Most High. Let us pray for those who shall come after, that they may advance the influence of the venerable parish, uphold her reputation, and be jealous of her honor. And now, to you, and to all our good friends, of whatever name, who here or elsewhere rejoice with us to-day, be peace and benediction, in God the Father, and in the sprinkling of the Blood of Jesus Christ, and in the sanctification of the Holy Ghost, to whom, One Blessed and Undivided Trinity, be honor and glory, dominion and power, henceforth, world without end. Amen

NOTE ON THE USE OF THE TERM "CHAPEL."

THE present occasion may be deemed an appropriate one on which to explain the relation of Trinity Church to the other Episcopal churches in the city of New York. To show how it has come to pass that several churches under the government and control of one corporation are called chapels instead of churches, the following memoranda may be of service:

The charter recites that the first church was erected by the liberal and bountiful donations contributed by members of the Church of England and other subjects of the Crown. It was built upon the lot which still forms the enclosure of the Parish church. The charter provides that the business of the corporation shall be managed by two churchwardens and twenty vestrymen, to be elected annually, on Tuesday in Easter week, by a majority of votes of the inhabitants of the parish in communion with the Church of England. It gave to the corporation an assessment of £100 a year for the support of the Rector of the parish and his successors, to be levied and raised according to the provisions of the Act of Assembly on that subject. This charter was confirmed with substantially the same provisions by the act of the Colony of New York of 27th of June, 1704, and remained in force until the time of the Revolution, a period of over seventy years, during which time Trinity Church was the only Episcopal Church in the city of New York, except two chapels which it built as chapels of ease—St. George's, in 1752, and St. Paul's, in 1766. A chapel of ease in English ecclesiastical law is a chapel built by a mother church for the ease and convenience of its parishioners. After the Revolution, an act, passed on the 17th of April, 1784, while confirming the main provisions of the charter, made certain alterations to adapt it to the state of independence resulting from the Revolution, and in reference to the qualification of voters, provided as follows:

"And Whereas, doubts have arisen on those parts of the said charter and law first above-mentioned, which speak of in-

habitants in communion of the said Church of England; for removal whereof;

"Be it further enacted 'that all persons professing themselves members of the Episcopal Church, who shall either hold, occupy, or enjoy a pew or seat in the said church, and shall regularly pay to the support of the said church, and such others as shall in the said church partake of the holy Sacrament of the Lord's Supper, at least once every year, being inhabitants of the city and county of New York, shall be entitled to all the rights, privileges, benefits, and emoluments which in and by the said charter and law first above mentioned, are designed to be secured to the inhabitants of the city of New York in communion of the Church of England.'"

An act passed on the 10th of March, 1788, changed the name of the corporation from that of the "Rector and Inhabitants of the City of New York in Communion of the Church of England," as by law established, to the name of the "Rector and Inhabitants of the City of New York in Communion of the Protestant Episcopal Church in the State of New York." These two acts remain unchanged down to the year 1814.

Under a general law for the incorporation of Episcopal churches, passed in 1801, and subsequently incorporated in the Revised Laws of 1813, several bodies of church people had organized distinct churches with their own Rectors, wardens, and vestrymen, each with congregations, the male members of which were entitled to vote in the several churches at the annual election of wardens and vestrymen. St. Mark's was organized about 1795, and between that time and 1811, Grace Church, St. Stephen's Church, St. Michael's Church, St. James' Church, Christ Church, St. Peter's Church, St. Philip's Church, and Zion Church had all separate church edifices, with separate Rectors, wardens, and vestrymen, and separate congregations; and St. George's Chapel had been set off and endowed as a separate Parish Church in 1812. Most of these churches were endowed by the gift of lots conveyed to them by the mother church.

The question soon arose as to whether the members of these new congregations who did not attend upon the services of Trinity Church were entitled to vote at the annual elections of

wardens and vestrymen of Trinity Church, and to have all the rights of the regular congregation which worshipped at Trinity Church. They were within the letter of the act of 1784, which described the persons who should be entitled to such charter rights; but as they had become the members of separate churches, where they had similar charter rights, it seemed as though they had abandoned their rights as charter members of Trinity Church. Accordingly, the vestry of Trinity Church made a petition to the Legislature in 1813, stating the facts of the case, and asking for some appropriate legislation on the subject. The following extract from their petition correctly states the difficulty:

"Your petitioners beg leave further to show that in consequence of the rapid and unexampled increase and prosperity of our country since the said Revolution, and the corresponding growth and population of the city of New York, Trinity Church aforesaid, with the churches and chapels belonging to its corporation, became insufficient for the accommodation of all the inhabitants of the said city who professed themselves members of the Protestant Episcopal Church, or wished to become so, on which account, and for a variety of other reasons not necessary to be suggested, numerous persons of this description have been induced from time to time to form themselves into distinct corporations, each having its own peculiar endowments and places of worship, with Rectors and other officers of their own choice, totally independent of any control or interference of your parishioners.

"That a number of such religious corporations have accordingly been organized as the law directs, some with and some without the concurrence of your petitioners, to all which your petitioners have made liberal donations, and with whose internal concerns your petitioners or any of the members of the corporation of Trinity Church, as such, do not claim any right to intermeddle; nor do the said corporations possess or claim any right for themselves or their members to vote in the elections or regulate the affairs of Trinity Church.

"Nevertheless, a few individuals belonging to such separate corporations have recently pretended to claim that right, and at the last annual election of churchwardens and vestrymen of Trinity Church, held in the month of March, in the year 1812, two or three persons being members of incorporated churches, separate and distinct from your petitioners, tendered

themselves as voters, but their votes, under an ordinance previously passed by your petitioners, were rejected, and no measures have been yet taken to enforce or establish the right so claimed.

"It must be obvious, however, that attempts of this nature cannot fail to produce strife and litigation, and to foster and keep alive pretensions of the most unreasonable nature and of the most mischievous tendency."

The petition was presented to the Legislature of New York on the 17th of March, 1813, and an act passed by the Senate on the 25th of March, went to the House of Assembly on the 30th of March, and was ultimately passed on the 25th of January, 1814. This act of 1814 authorized the corporation then known as the Rector and inhabitants of the city of New York, in communion of the Protestant Episcopal Church in the State of New York, to take and use the name of the Rector, churchwardens, and vestrymen of Trinity Church in the city of New York, and then provided for the qualifications of voters as follows:

"That all male persons of full age, who, for the space of one year preceding any election, shall have been members of the congregation of Trinity Church aforesaid, or of any of the chapels belonging to the same, and forming part of the same religious corporation, and who shall hold, occupy, or enjoy a pew or seat in Trinity Church, or in any of the said chapels, or have partaken of the Holy Communion therein within the said year, and no other person shall be entitled to vote at the annual elections for the churchwardens and vestrymen of the said corporation."

This act also ratified the separation of St. George's Church.

Since the passage of this act the legal relation between Trinity Church and the other incorporated Episcopal churches in the city of New York has been that of distinct corporations, each, and the congregation of each, having no rights over the other.

In 1705 the grant made by Queen Anne of lands on the west side of Broadway, known as the Queen's Farm and the Queen's Garden, made Trinity Church the owner of a considerable tract of vacant land. This, however, in the early years of the colony was of little value. The authorities of the Church also acquired vacant land adjoining the farm on the north, by which its domain

was extended up to about the present line of Christopher Street. Out of the lower portions of this land, which from time to time became settled and divided into lots, Trinity Church made considerable gifts to the several new Episcopal churches. It also built St. John's Chapel early in the century (1803–1807), afterwards Trinity Chapel, and lastly St. Agnes' Chapel, the attendants in which have all the rights as corporators which the members of Trinity Church have. They vote at the annual elections, and are represented by vestrymen from their own congregations.

It seems a little singular that these churches, which exceed in size and costliness many of the independent churches in the city, should go by the name of chapels, but that term is used to represent that they are chapels for the convenience of parishioners who would naturally attend public worship at Trinity Church, but whose remote residence from the church or other reasons make it inconvenient for them to do so. They are chapels of ease, according to the definition just quoted. They are built and maintained from the revenues of the corporation, and could occupy no other position in reference to the mother church, except that of chapels, unless they were set apart as separate corporations. If they were so set apart they would have to maintain the services at their own expense and be subject to all the contingencies which affect independent churches.

There are two other chapels of a still different character which are maintained by the mother church. These were built under the provisions of a statute passed to encourage the erection of free churches—churches in which the seats should be absolutely free. (Laws of 1850, chap. 122.)

This act authorized any religious corporation to acquire property for associate houses, church buildings or chapels, the persons attending public worship in any such church or chapel not to have any rights as members of the parent corporation. The chapel of St. Chrysostom was the first of the chapels erected by Trinity Corporation under the provisions of this law. The similar chapel of St. Augustine was subsequently erected.

Both of these chapels were established and built at the expense of the parent church. The sittings in them are entirely free; the whole expense of maintenance is borne by the parent church, and they differ in nothing from the chapels except that the members of the congregations have no right to vote at the annual elections for wardens and vestrymen, and have no voice whatever, either by representation in the vestry or otherwise, in the management of the affairs of the Trinity Corporation.

The relation of the chapel of St. Cornelius, on Governor's Island, to the parish should also be mentioned. This chapel was built by individual donations of persons in this city through the exertions of the Rev. John McVickar, who was at the time chaplain at the fort. When Governor's Island was (about 1866) dropped from the list of army posts for which chaplains were provided by the Government, the corporation of Trinity Church proposed to the War Department that if the chapel should be placed at their disposal they would maintain a clergyman there who should perform all the duties of post-chaplain. The proposition was accepted, and accordingly, since 1868, the chapel of St. Cornelius is included among the chapels of the parish, and has been maintained at the expense of this corporation.

TRINITY CHURCH—VIEW FROM THE ORGAN.

THE WITNESS OF TRINITY CHURCH.

By the Right Reverend Henry Codman Potter, D.D.,
bishop of new york.

Delivered in Trinity Church, on Wednesday, May the Fifth.

A DISTINGUISHED stranger from a foreign land, who not long ago visited this community, was asked what in it most impressed him. His instant answer was, *its pace.* Coming from an older and more settled civilization, where manners and habits and habitations were relatively fixed and permanent, his wonted equanimity, he said, was somehow jostled and disturbed by the hurry and bustle of a life which had in it, as he viewed it, some wholly unfamiliar elements of eagerness and unrest. He was not unfamiliar, he declared, with the movement of great cities; for in one of the greatest of them was his own home. He was not unfamiliar with human congestion in certain neighborhoods and highways, which one may see in London or Paris, and elsewhere in the old world. But the characteristics of these, he maintained, were different from those which impressed him with such vividness in the New York of to-day.

If our own opportunities of observation have been at all such as were his, I think we must own that he was right. One stands on the *trottoir* in Paris, or on the curbstone in London, and the endless and often rapidly moving tides of men and things—of vans and trucks and vehicles of every kind—give him a keen sense of the vastness of that life, and of those resources that are behind them. There is, too, an element of ponderosity in all, of weight and bulk and substance, which to a Western mind strikes a distinct note of its own. But it is not homelike, and it does not recall to us scenes that are familiar here. Said one of ultra-urban nurture who found himself among these for the first time: "They seized me like a spell. I could not have stood still if I had tried. Somehow there awakened in me an eager

desire to run and not to walk, somehow to attach myself to one or other of these hurrying figures that flashed by me, and to unite myself, if I might, to a movement so rapid, so vivid—and so seemingly irresistible."

There have been many explanations of such a phenomenon, and I need not rehearse them here; but it is impossible not to recognize the fact and not feel the force of its impressive contrast to that other fact with which we are concerned on this day and in this place. It was not always so in New York. When the first Trinity Church was reared on, or near, this site, two hundred years ago, not only was the environment a very different one, but also its atmosphere. Nothing, indeed, could be more interesting than the contrast—to use the word with which I began—between the *pace* of the earlier civilization and our own. That rare people to whom modern Christendom owes so vast, and, as I cannot but think, so imperfectly recognized a debt—I mean the people of Holland, who first came here, and whose earlier settlements first redeemed this barbarous island from its original heathenism, illustrated here characteristics as unlike the modern New Yorker as well could be imagined. They had a large repose of manner, a grave dignity of speech, a consistent deliberation of judgment and of movement, which almost nothing could disturb. They held strongly to their convictions, but they knew how to affirm them without heat. They were clear in their sense of right and duty, but they were wont to affirm the one and to maintain the other without passion and without violence: calm, sturdy, equable, resolute! What has become of them, and where may we look for their successors amid the life and scenes of to-day?

To attempt to answer that question would lead us too far afield this morning; but I ask it that I may remind you of another and a more suggestive contrast which this bicentennial anniversary most of all suggests. The early actors here have long ago departed. The earlier aspects, too, have given place to others which to the founders of our city would have seemed almost grotesque. About this quiet God's acre, the throngs

have steadily grown, the structures multiplied, the eager current of feverish human life deepened and intensified; and all the while the house of God has stood here, its material fabric yielding indeed, from time to time, to the flames or to decay, but the Church forever rising again out of its ashes or its ruins, to take on substantially the same outlines, to witness to the same Master, to utter the same truth, to send forth from these walls the same healing ministries, and to pay homage always to the same Lord and Head.

The *transient* and the *permanent*, in other words; this, surely, is the contrast that on this occasion most of all salutes us. One's mind goes back this morning over all that story of vicissitude which divides the New York of 1697 from the New York of 1897. Twice or thrice has this city changed its allegiance since it was first settled, and since then every vestige of its earlier identity has well-nigh vanished. The rule, the speech, the structures, all have changed, and greatest of all, those simpler elements of its original constituency, Dutch, English, Huguenot, have been submerged, as it were, by an influx of peoples and tongues—European, African, Asiatic—which seem likely sometimes to make this like Constantinople, one of the foremost polyglot cities in the world.

But, while, in the two hundred years that measure the life of this parish, all these changes and many more like them, have come to pass—while not only the gigantic structures which surround this spire and threaten to shut it out utterly from that vision of the mariner or the homeward bound voyager which made us salute it in other days with eagerness and delight, while not only changes in the structures in which we live and transact our business, and the manners and usages of the people have changed so vastly, there has here survived, thank God, an element of permanence which has had most of all to do with our city's prosperity, and for which we may well be glad and thankful to-day. I mean its commercial integrity. That thing, which, in the world of business we call *credit*, and which stands for a record of truthfulness and fidelity to honorable obligations, in

this New York two hundred years ago was strong and great, and it is strong and great to-day. Where, now, did it get it, and upon what, historically, do its foundations rest?

An interesting answer to that question is to be found in the action of the Colonial Assembly sitting in this city in September, 1693, and which is in these words :

"WHEREAS, profaneness and licentiousness hath of late overspread this province, for the want of a settled ministry throughout the same ; To the end the same may be removed and the ordinances of God duly administered ;

"I. Be it enacted *by the Governor, and Council, and Representatives convened in General Assembly, and by the authority of the same,* that in each of the respective cities and counties hereafter mentioned, and expressed, there shall be called, inducted, and established, a good sufficient Protestant minister, to officiate and have the cure of souls, within one year next and after the publication hereof, *that is to say:* In the City of New York one, etc., etc."*

Then follows the provision, by the same Act, for the maintenance of such minister, and for the choice of ten vestrymen and two churchwardens, among whom was that Col. Caleb Heathcote, who was an ancestor both of the first Bishop (DeLancey), of Western New York, and McIlvaine, of Ohio. In the fifth year of the reign of William and Mary, two hundred years ago this year and month, there further followed the Act of the Assembly, "approved and ratified by and with the consent of the governor of the province," making the grant of this church and the land about it, and thus this church and Corporation came into complete existence.†

It is a fact of profound significance, I think, that the initiative in the whole matter was civic. The legislating and governing body of two hundred years ago faced a situation. There was corruption of manners. There was deterioration of morals. There was lawlessness and vice. Yes, and let there be laws to punish these things, and officers to administer and enforce those

* Berrian's " History of Trinity Church," pp. 12, 13. †*Idem,* p. 14.

laws, did it say? Yes, but something of infinitely more consequence than that. The civic forces of those days, the men and the legislatures that represented the best mind and the deliberate will of the people, said in effect, also: Behind the law there must be another and a higher force. Not temporal sanctions alone, but those that are supreme and eternal, must be made effectual among this people. The fact of their relation not merely to a civic tribunal of to-day, but to a divine tribunal, both here and in eternity—these must be brought home to them. The motives and constraints and inspirations that not only touch the human will and the human conscience, but transform it, these must be held up to men, and in all their august authority must be the highest, the final appeal.

It is in this light that this church becomes to us so much more than a merely interesting historic relic. It stands here as the most venerable institutional witness to those God-fearing convictions on which the foundations of this city were laid. We are being told just now, by an authority eminent in the realm of letters, that we may do well to anticipate an era when those convictions will have lost their force, and be no longer the dominant power in human civilization. In a remarkable volume entitled (not inappropriately, one might venture to suggest!) "Guesses at the Riddle of Existence," Mr. Goldwin Smith has told us what he thinks "will happen when the civilized world ceases to believe any longer in Christianity. Men," he is persuaded, "will find new sanctions for right living in the innate tendency of every human being to gratify his desire for bodily health, domestic happiness, and social stability. As these objects can be attained only by maintaining the structure of civilization that has been so slowly and painfully built on supernaturalism," we are told that it will be preserved. In other words, men will continue to act from purely selfish and materialistic motives, just as they have thus far acted under the influence of a "divine revelation."

Let him believe it who will—and can! There are other cities than New York with which it is easy to contrast its history

for the last two hundred years. Shall I take Pekin, or Cairo, or Constantinople? In no one of these can the comparison be quite a just one, for in each of these great non-Christian communites the Christian religion maintains some sort of standard and bears some sort of witness. But whether in them or in older and greater cities, we look to see what has been the issue of a civilization built upon other foundations than those of the religion of Jesus Christ—the answer is not doubtful. They have excelled our modern metropolis immeasurably in the splendor of their palaces, and in the imperial prodigality of their luxury and ostentation. But in the things that make a city really great and fair—in their tenderness and sacrifice for sorrow, and want, and misfortune, in their large and wise compassion for the helpless and the ignorant, in their jealous regard for the rights of the humblest as of the highest, what can we say of them? It is the glory of our home that it is greatest not in things that strike the eye, but in those other forces and activities, working so often silently and obscurely, that speak to the heart, and revive the courage and transform the hopes of men.

Now, then, where are the greater forces which are the source and spring of these? Suppose that it were possible—which it would not be—to assemble in the vast grounds of this church, this morning, all those who are in any wise touched by the influences that to the farthest circumference of its ministrations and its benefactions stream forth from this parish. Suppose that it were possible to gather the children whom it has taught, both on week-days and on Sundays, the sorrow-burdened souls that it has cheered and comforted, the defenceless and homeless that it has succored and relieved, the perplexed and wavering to whom it has spoken a word of leading and light—do we realize what a vast throng it would be? Here this holy house has stood, in the midst of one of the most densely populated regions of our great city, with its doors forever open. Shall we ever know the story of the tired feet that have turned into them, of the strangers and foreigners who have knelt here and have thanked God for His mercies on land and sea, and asked Him to

lead and guide them in a strange land and among a strange people? Expand the horizon a little, and remember that some of the strongest and most beneficent spiritual centres in this land owe their existence and, as the young Church in America said, in the words of John Winthrop, of her mother in the old land, "a long course of fostering care" to this parish. I think, as I stand here, of that one of those centres in this city to which, as its rector, I had for fifteen years the dear privilege of ministering, as a type and example of the others. Their strong roots, to-day, their wide and wise and gracious influence, their various activities, their noble constituencies—other hands, indeed, have touched them since they were born, but Trinity Church was their mother—and may they never be willing to forget it! The churches that line the banks of the Hudson, the mother parish in the capital of our state, the parishes dotted over this great commonwealth in various prosperous communities—who shall estimate the influence of these as witnesses for God, and as lights in a dark place for the guidance and joy of men? No sooner does the parish of two hundred years ago, small in numbers, feeble in resources, hindered by local antagonisms, begin her work for those who were of her own spiritual lineage, than she marries it, straightway, to a work for the least and lowliest in the community. The Indians and the slaves—children both red and black for whose souls no man cared—these she then gathered at her knee, and taught, and fed, and guarded them. The place that she even then won in the confidence and affection of this community is shown in a very interesting way by the presence in the list of earliest subscribers for the completion of the first church of the names of several Hebrews* who thus testified to their sense of the value of the work of Trinity parish in conserving those essential foundations of truth and righteousness on which the prosperity of a city must forever rest. We go back to the dream of that accomplished critic to whom I have just referred, and we are told that, in an age when men shall have outgrown the religion of Jesus Christ, society will be held

* "The Earliest Churches of New York," Disosway.

together by the "desire for bodily health, domestic happiness, and social stability." But what great city in all the past had not these? Was Babylon, or Corinth, or Ephesus, or Rome without them? To each of these communities, as one may see, these things were as precious as to you or me. See how they planned for them! See how they wrought, and fought, and spent, for them! And yet they won them not. Of that divinest spell which speaks to the hearts of men in the cross of Jesus Christ they knew nothing. They appealed to self-interest, they appealed to civism, they appealed to patriotism—and yet they crumbled, and failed, and fell. And that will be the history of any family, of any community, of any nation, that has not at the root of its organic life the law of sacrifice, and of service in and through sacrifice, as the noblest and divinest law of its being.

I dwell upon this point, men and brethren, for otherwise my presence here would have no meaning. Age would have no interest if it were not for that to which it witnesses. It is certainly a noteworthy fact that any institution should have survived two hundred years; but not apart from what it stands for. A London tavern has lived longer than that. The Bastile is older than two centuries. Yes; but what have such things said to men, and what have they achieved for them? Nay, what are they saying to them to-day? For the significant thing in that anniversary which we are keeping to-day is, that all through the vanishing plans and schemes which through the centuries this church has looked down upon—the colossal enterprises that have sprung up and thriven and crumbled into dust, the great fortunes that have been won and lost, the reputations that have seemed so stable and proved so evanescent, the everlasting march of human energy and enterprise, contriving, constructing, triumphing and then vanishing into thin air, it has stood serene, a steadily deepening, widening, greatening influence for God and for good. Its energizing forces have been supremely spiritual forces, and in the strength of these it has wrought and triumphed.

This has been the pre-eminent significance of the history of this parish, and along with it have gone three noteworthy characteristics in which we may well rejoice.

One of them has been the story of its financial administration. The history of Trinity Church is a remarkable witness to the wisdom of those who originally founded it. The land which originally was given to it was for a long time meagrely profitable or productive. One writer of its earlier history describes, in connection with some reminiscences of a portion of it, its dreary and desolate aspect. Speaking of the neighborhood of what is now St. John's Chapel, he says: "It would be almost incredible to the persons of the present generation" (the writer was speaking half a century ago), "to hear from those who are older their recollections in regard to that quarter of the city. It was a wild and marshy spot of no considerable extent, surrounded with bushes and bulrushes, which in winter was a favorite place for skaters, and at certain seasons for gunners, and where in my boyhood (I am quoting the reminiscences of the Rev. Dr. Berrian) I have seen snakes that were killed on its borders. Indeed, even as late as 1808, it was only partially . . . reclaimed . . . and the . . . multiplication of ponds in various directions was the occasion, at night, of many a sad disaster, and a frequent loss of human life."*

It was such unpromising real estate as this that this parish wisely conserved. It gave it away from time to time, endowing church after church with a princely munificence which its daughter parishes have not always seemed over-careful gratefully to remember. Mission work all over the state, and all over the land was the richer and stronger for its benefactions, but meantime it wisely, as I am persuaded, conserved the great bulk of its trust, and made it the creator of a foundation which is, humanly speaking, impregnable. Men may come and men may go; policies may mature and decay; whole neighborhoods may change, as they have changed in our New York in many parts of it, but in none so conspicuously as here; and still this church will stand, ministering as it does to-day to the inhabitants of three cities, and maintaining, on the right hand and on the left, great and strong centres of worship and of ministry, without money and without price. On Governor's Island to-day this

* Berrian's "History," p. 127.

church ministers to the officers and men of the army of the United States ; and when the foot of the emigrant touches these shores there are men and women whom the munificence of this parish sends to meet them, who give them their first welcome, guidance, and succor.

But of all this I want to speak, now, in one particular aspect only. The interests represented by so vast a work are themselves vast, and involve so large a financial responsibility as to make the story of its administration one of exceptional significance. I may not attempt to rehearse it here, but this one thing deserves, I think, to be said with utmost plainness of speech. It has been tainted, as Judge William Jay said in substance nearly fifty years ago, with no faintest suspicion of *malfaisance.* No individuals or families or syndicates have been enriched by it. That which men called the "unearned increment" of its possessions has been scrupulously and consistently employed for those moral and religious purposes, to which, originally, the wild land first given to this Corporation was dedicated. During the two centuries since it was first entrusted with what it has ever since administered, what sad histories of abuses of trusts, of defalcation, and of dishonor have clouded the pages of our municipal life ! But there has been no stain nor dishonor here !

Again : a very precious witness has been borne, as I account it, by this church, in the maintenance, right here, not only of this church, but of the ample God's acre that surrounds it. Would any one of us like to calculate the multitudes of clever people that, looking over this scene, have uttered their fine contempt for an ecclesiastical body that had so stupid a perception of the best uses, in the midst of a great city, of real estate? "Improve it," cry these, "and make these building lots productive and profitable for the enrichment, if you please, of your church's coffers. Hustle these graves into some remote corner or distant cemetery, and rear here a twenty story building, or a row of them, for income !" And all the while the church stands, already beginning to be touched with the fine charm of age and ripeness, and the dead sleep here, undisturbed. Who shall

estimate with what solemn and tender voice the two have spoken all these years to the fevered thoughts of men ! Looking down the memorable highway yonder, through which have ebbed and flowed the financial forces of the nation, the bells in yonder tower have spoken of God, and time, and human destiny. "*Horae pereunt et imputantur!*" runs the old legend round a sun-dial in a distant land, that many of us have seen. Even so, O busy, tired, fevered man, *remember !* The hours pass and are imputed to us ! What are you doing with yours ? As you look up out of the stress and strife of yonder narrow street, so the Church calls to you, speaks to you, pleads with you. Remember your higher destiny. Remember your nobler nature. Remember your immortal future. Live for these, and bless God that this church and these graves, and this large and consecrated stillness are here to remind you of them.

And then, finally, we are here, men and brethren, to rejoice in the noble and pre-eminent part which this parish has borne in our municipal and national history. In the earlier days Washington worshipped within its walls ; the chief authorities of the state and the city gathered and knelt here ; and all through the two centuries that end to-day, men of light and of leading among us, our choicest and our best, soldiers and statesmen, councillors and merchants, men of gifts and men of honorable distinction in every walk of life, have been at home, here, with the least and the humblest ; and have been among our chiefest civic ornaments, even as they have adorned the doctrine of Jesus Christ.

I may not name them here ; the roll of such worthies is too long for enumeration ; but just one of them I may recall, with whom my earliest recollections of this parish will always be indissolubly associated, and who, whether as a chief magistrate of this commonwealth, a general in the field, a servant of the whole nation in the Cabinet, a warden of this parish, or a Christian gentleman in his own home, adorned every station that he filled, and gave to this church and to this city one of the brightest ornaments in all their long history.

We are here to-day, I claim the privilege of saying, to congratulate his son upon his long and illustrious rectorship of this parish, and to thank God for what we all owe to him, both in his official and personal relations, as the head of this great Corporation, for his manifold services to this parish and to this community. He has made and maintained this parish, more and more, as a place of worship for all people, and as increasingly identified with the life of this city and this land. He has guarded its sacred rights, and conserved its most priceless traditions. No foreign voice of authority intrudes here; no alien tongue is heard within these walls. The supreme allegiance here is to the authority of the American Church, and in the interests of the American people. Here their great national festivals are worthily kept, and here presides one whose clear voice, and fearless vision, and unbending consistency to truth and duty, have endeared him to our whole community. Long may he be spared to guide and teach this flock, and to be a pride and joy to all his brethren, who dearly love and honor him! And long may this parish endure, eager to recognize its august responsibilities and to discharge them for the best well-being of the people, and to the glory of God the Father.

"For my brethren and companions' sake, I will say, Peace be within thy walls, and plenteousness within thy palaces!"

STRONG CENTRES AND CHURCH GROWTH.

By the Reverend William Reed Huntington, D.D.,
rector of grace church, new york.

Delivered in Trinity Church, on Thursday, May the Sixth.

DUTY to parents comes next after duty to God. Mothers have claims which daughters cannot lightly set aside. Even though the child have attained to years of maturity and have begun to keep house for herself, the filial relation continues, it is mother and daughter still. Were the rector and people of Grace Church, at an hour like this, to withhold from the rector and people of Trinity Church such felicitation as is their due, "the stones would immediately cry out," steeple and pinnacle, buttress and battlement thundering their message down the great thoroughfare which leads from your doorstep to ours. Happily there is no call for any such interposition. Willingly and cheerfully we come, with the accumulated gratitude of more than ninety years impelling us, eager to assure our mother that the memories of that far-away childhood show no sign of lapse, but are fresh, and clear, and vivid still.

Grace Church, at first, stood scarcely a stone's throw from this spot where we are gathered, and if, to-day, she seems to cling less closely to the parental skirts than she did then, it must not for a moment be inferred that the tie of dutiful affection has been ruptured, or even so much as strained, by the mere accident of local severance. Units of distance in New York are different from what they were in the year 1804, and proportionally, if we take the whole city into the account, Trinity and Grace are almost as near each other to-day as they were when Grace was young.

In the course of the commemoration which has now reached the fifth stage of its progress, almost everything—perhaps everything, has been said for which the epoch calls. I am but a

gleaner, following in the steps of the rector of the parish and the bishop of the diocese. To their garnered sheaves, I can only hope to add a handful or two, if so much; and yet I know that I can count on you to take the will for the deed, and for my people's sake, to welcome the little that I bring.

Trinity Church is, first of all, a great object lesson to the people of New York, and, incidentally, to the people of the whole land, as respects the value of historic continuity. In a country so new as this, it is scarcely possible to overestimate the importance of old landmarks. In young communities the passion for what is brand-new is such an overmastering passion, the desire to repolish ancient brasses and rehammer weather-stained stone is such a universal desire, that the counter-check exerted by the few institutions which are strong enough to refuse and to resist the repolishing, rehammering process is of unspeakable value. It is good for our American civilization to be reminded that it did not first spring into being of a July day in 1776; but that for a good long century earlier the seed-corn of what is now our national life had been warming in the furrows of Colonial times.

Nay, it is well to be further reminded of the still more important fact, that the very seed-corn itself was not a native product—no Indian maize, but wholesome, old-fashioned wheat, brought at infinite pains, and with much peril to life and limb, over the sea in ships. How much England contributed and how much Holland, how much Scandinavia and how much France, is not the question. We take the larger view, and thankfully acknowledge that, to-day, our American Christendom is what it is because of the old-time Christendom whence it came.

Whatever helps us to discern underneath all surface fractures and bruises on the bark, the continuous flow of the great life-current within the plant, is just so much carried over to the credit side of our intelligence. By so much as we are able to recognize and identify the ties and ligaments which knit the present to the past, by that much are we better educated and the less likely to be knocked off our feet by every fresh gust of doctrine, whether scientific, political, or religious.

The Bishop referred yesterday morning to the fact that Trinity Church is being overtopped by the mercantile buildings which surround it, prompting people to complain that the lofty spire which once dominated the lower city no longer forces itself upon the attention of the ships' crews as they come up the harbor, but, on the contrary, has to be diligently sought out and painfully identified. Chagrined, as Christians, that such an occultation of the sign of the cross should happen, we are seeking to right the wrong by planting a great cathedral church on heights which it will be impossible to overtop. But while it is true that Trinity spire has been, in a sense, dwarfed, let us thank God that, thus far, no power, municipal or commercial, has availed to obliterate Trinity churchyard. Strong as is the testimony which this sacred edifice bears to the principle of continuity upon which I have been dwelling, still stronger, as we shall all agree, is the silent witness of these time-honored graves. Here lie the bones of men who were great forces in their day. Heroes of battle, victors in sea-fights, statesmen, merchants of renown, young men and maidens who perished in their prime, old men who lived out all their days, and children who had scarcely tasted life, all these are represented in this little island of silence, beaten upon, on every side, by the billows of traffic; and how good, oh, how good it is to have it so. Deeply do we children of the feverish present and heirs of the immediate future, deeply do we need to be reminded of the debt we owe to those who sleep, the men but for whose labors our labor would be only labor lost.

The modern temper is intolerant of the sanctities, and doubtless there are sordid souls who, as Bishop Potter suggested, would rejoice to see Trinity churchyard "cut up into lots," to use their odious phrase, and "thrown upon the market." Heaven forgive the impiety of such covetous desires. We at Grace Church have our open space of greenery, and are thankful for it; but what is our garden to your graves? It is not to be named in the comparison. Pardon me, then, if, at the risk of repeating something already said, I have ventured to add my protest to the earnest one to which you listened yesterday,

against disturbing these "hallowed quiets of the past." Were there granted me the privilege of suggesting an inscription for this churchyard wall, I would borrow the words spoken out of the whirlwind to God's servant, Job, and blazon, full in the face of the great city's noisiest tumult, this: "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

Close akin to this same historic continuity, growing out of it, in fact, as effect from cause, we have stability. With respect to any structure that has stood fire in the past, we feel tolerably certain that it will continue to stand fire in the future. It is in virtue of this characteristic of stability that Trinity Church is able to witness so forcibly as it does to the presence of the institutional element in Christianity. The Gospel of our Lord Jesus Christ is something more than a bare message, it is an ordered way of life, and, even as the eternal Word Himself took flesh and dwelt among us, so His religion has ever shown a readiness to let itself be clothed upon with gracious usages, and blessed habits, and seemly ceremonial.

Thus there has grown up, as the mingling of emblems upon these walls forcibly reminds us, alongside of the civic organism which we call the state, another society, not so much its rival as its companion, which we name the Church; and just as souls come by natural birth into the one, so are they mystically reborn of water and of the Holy Ghost into the other.

Doubtless Christianity has a side altogether different from this ecclesiastical side. There is a sense, and a precious sense, in which the religion of the cross is wholly independent of what we know as its settled and established features. You may strip it of all outward and visible possessions and adornments, break down its carved work with axes and hammers, throw its sacred chalices into the melting-pot, yes, burn the very roof over its head, and turn it out into the streets, and it has still an errand and a task, it can still teach and preach in regnant tones of authority and in gentle undertones of persuasion, even though it

be only from house to house; still can it prophesy, and prophesy with power, even though in sackcloth. And yet, while this is true, profoundly, everlastingly true, we are not to forget that what I was just saying about the advantages of a settled order with respect to things spiritual and religious is also true.

Unquestionably, people can be made heavenly-minded without the help of bell or organ; nothing is easier than to show that the apostles did their missionary work unaided by such appliances.

Does it follow that a city is the worse for having the music of old hymns float out from some high belfry across its roofs and in at its windows? Or that a gathered congregation is the less disposed to worship in spirit and in truth, because the touch of skilled hands upon a keyboard has filled the whole house with solemn melody? These things take the crudeness and the angularity out of human life; they dignify, and hallow, and chasten all the moods of the soul. We do not say that they create religion; what we say is that they foster religion, that they are friendly to faith, congruous to love, ancillary to all good works, provocative of prayer. A community is better with them than without them, less apt to drift into godlessness, less disposed to blaspheme, more ready to "speak good" of God's name.

Trinity Church, by its stability, its very rootedness and groundedness, has borne eloquent witness to the value of this aspect of Christianity. Nor can it be truthfully alleged that independence of thought has been sacrificed in the process. The men who, in a long succession, have occupied this pulpit, have spoken as they respectively believed; they have told their honest thought; but their having done so has in no degree altered the general influence of an institution so full of years that any one life, no matter how forceful or how active, seems brief indeed in the comparison. The theological and ecclesiastical preferences of one rector may have been very unlike those of another, the liberalism of a Provoost may have been in sharp contrast with the conservatism of a Hobart. Moore and Berrian may have spoken

in a tongue which to Vesey and Inglis would have seemed strange, but all through these diversities of gifts, ministries and operations, Trinity Church has kept her steady way, witnessing to the permanence of Christ's religion by a fast adherence to ancient usages of worship, and by an unfaltering loyalty to ancient creeds; so that men have said, as they looked on, "Manifestly this is a religion that has come to stay."

Yes, Trinity Church has been a great conservator of worship, and if it had done nothing else than hold up a high standard of divine service it would have deserved well of the community whose foremost house of prayer it has always been. But Trinity Church has, in point of fact, been much more than this. It has borne witness, all these years, to the value of strong centres in the matter of the propagation of the faith.

When the Gospel of Christ first started in as an organized force to achieve the conquest of the world, it was careful to strike straight for the great cities. It was no supernatural wisdom that dictated this policy; it was simply common sense and good judgment making themselves felt in the administration of things religious. Light radiates from centres, nervous activity makes it start from centres; and so the men who knew that God had appointed them trustees of a great treasure of light and life sought out the chief towns, that they might flash the light from them, and from them set flowing in all directions the streamlets of the new life. "Only convert Athens and Corinth," argued Paul, "and we shall have won Greece. Once make Rome completely Christian, and the whole empire will be ours." The plan did not succeed perfectly—few plans do, but it was the best plan they could have formed, and it is the best plan still. Given a man in the centre of a group, to the members of which he is ministering spiritual help, and you have before you the rudimentary germ, the primordial cell, the primative unit of structure, which by multiplication becomes Christendom. Call the man at the centre by what ecclesiastical title you choose, seat him in a chair or plant him before an altar, he and his group, his two or three, his score, his hundred, his thousand, he and

they together constitute a starting point for Church life, which, like all life, is an affair of centres.

Strengthen your centre, and proportionally you strengthen all that lies contiguous to it. Weaken your centre, and whatever has the misfortune to lie upon the fringe and edge of things languishes and dies. Trinity Church, through all these many years, has aimed at being, and through most of them has been, a vigorous centre. A tree firmly planted by the water side, she has brought forth her fruit in due season, and has not begrudged others their enjoyment of it; a vine securely rooted in the vineyard, she has never anxiously restrained her branches from running over the wall, nervously apprehensive lest those who pass by pluck off her grapes; a joyful mother of children, she has dealt so lovingly with her brood that to-day they are only too thankful to arise up and call her blessed.

Of course there is more or less of danger connected with endowments. The rich church, like the rich man, has to be cautioned against the possible straitness of the needle's eye, warned of the ever-present peril of confounding gain and godliness. What the lawyers call "the dead hand" has played in history a part not altogether admirable.

And yet, after all has been said that can be said on the unfriendly side, the argument in favor of endowment under special sets of circumstances remains very, very strong. Any endowment that has the effect of lulling the consciences of those who ought to be givers into a gentle slumber of indifference is, of course, an evil thing. There is always a plenty of dry riverbeds waiting to be filled up from the fountains of present-day charity, and for a man to shut his eyes to these because, forsooth, one particular channel with which he happens to be acquainted has been guaranteed high water by the careful foresight of a previous century, is an unworthy evasion of duty.

But, on the other hand, what is to become of the interests of religion (and I use "religion" as comprehending decency and good order), what is to become of the interests of religion in such a territory as that of lower New York, if the provision

made for pastoral care and spiritual training is to be limited by the ability and the willingness of the actual residents? Trinity Church, we may be very sure, prizes her endowments, not that she may live upon them in luxurious ease, but that her hands may be set free to do their proper work. If universities be the better for endowments and most people think they are; if hospitals be the better for endowments, and most people think they are; why grudge endowment to the parish church, an institution which shares with the hospital the responsibility of caretaking and with the university the responsibility of telling truth?

A Gospel settlement—and that is what a down-town parish ought to be—a Gospel settlement is a "college settlement" and a "nurses' settlement" in one, for it is set to teach and it is set to heal. Hence I say, strengthen the centres. *Vigeat radix.*

It were worse than discourteous, it would seem to me nothing less than unnatural, were I to quit this pulpit having spoken no single word of personal greeting and loyal affection to him whose presence here lends to these solemnities their chief charm. It will long be counted one of the felicitous happenings in the life of Trinity parish that this two hundredth anniversary should have fallen within the limits of a rectorship so memorable as his. To speak of him as priest and preacher in words more fitly chosen than those to which you listened yesterday would be impossible. It may, however, be permitted to one who, through a period of many years, has served under the presidency of Morgan Dix in the councils of the Church, to speak of what his gifts of mind and heart have made him to the representatives of our entire communion throughout the land. The chair of the House of Clerical and Lay Deputies is no easy seat. He has filled it as it was never filled by any other within the memory of living man. Urbane? Yes, faultlessly. Patient? Yes, unweariedly. But there is something more essential to good presidency than either suavity or long-suffering, precious though these be. Do you remember the last words of David, the son of Jesse? They sum up the observation of a lifetime, and this is how they run: "He that ruleth over men must be just."

And shall I add the blessing which follows? It is beautiful enough to meet our need, and if we choose may serve for prayer and prophecy as well as benediction. "He shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain."

THE PROMISE OF THE FUTURE.

By the Right Reverend William Croswell Doane, D.D.,
bishop of albany.

In Trinity Church, on Sunday, May the Ninth.

A little while, and ye shall see me, because I go to the Father. —St. John xvi. 16.

I want to deal with these words this morning as a suggestion of the divine measurement and estimate of time, as well as of the divine measurement and estimate of realities, and also as a great revelation of truth about the far fuller and more satisfactory sight of Jesus Christ, when the earthly hindrances, to which He was pleased to submit Himself, are done away.

I have no doubt that there are many true interpretations of these words, and I am equally sure that there is one, at least, which is untrue. Plainly, the disciples understood our Lord to put together these two phrases, "a little while" and "ye *shall* see me, because I go to the Father." And it is not true, therefore, to suppose that the Master merely meant to say, "after the little while of my three days' absence ye shall see me again, when I have risen from the dead."

The distinctions of the words are not accidental. Our Lord used them deliberately, and St. John records them accurately. The disciples repeated them with the half-exclamation and half-interrogation point of wonder. And our Lord used them a second time, always with the same variation, and always with the same connection. And we have no right and no reason now for saying what the disciples said, "We cannot understand what He saith."

I ask you to notice the lesson which lies, where much pure gold lies always, under the surface of our version of the Scriptures, in the rich vein of that great language, which seems almost to have been made for its marvellous combination of power to contain and convey shades of meaning, in a revelation from God.

"A little while, and ye shall not see me"; *θεωρεῖτέ*. It is the word from which we get our "theory" and our "theatre," both, with the element in them of imperfection and unrealness. And again, "a little while, and ye shall see me"; *ὄψεσθε*. It is the word whose *root* is "the eye;" and from which we get our "optic," with the element in it of clear and actual sight. There can be no other meaning in the choice of words, and no other connection but *this;* that the sight men had of our dear Lord, when He was here upon the earth, even more than the sight we have of the men and women whom we meet, was partial, passing, incomplete, imperfect, the superficial glimpse of the shadow of a reality, and never, as it *is* never of any man we meet, with the sight of the true self: *and this*, that since the ascension into heaven, even here and now, there is a far clearer, more comforting, more complete sight, He seeing Him, who is invisible to what we call the naked eye (that is, the bare, bald, unhelped physical power of looking), *and then this*, that one day we shall behold Him, shall see Him eye to eye. I am not speaking parables about the realness of this spiritual sight, or words that are mere figures and fancies. It is not merely what Augustine saw, and Monica, out of the open window at Ostia that day, "forgetting the things that were behind, and reaching forth towards those things which are before, asking each other about the presence of the truth, which Christ is, and about the eternal life of the saints, things which neither eye hath seen, ear heard, nor heart of man conceived." I am speaking what is almost a material truth and an earthly experience. In this physical world, we know now, that only a limitation of our own powers keeps us from seeing colours, for instance, which lie this side or the other of the seven-fold prism. Given an eye that could respond to the slower or more rapid vibrations of the light-bearing ether, a new world, new presences, new existences would be open to us. All earthly seeing is theoretical, superficial and unreal. And the Master's meaning finds its *parallel* in our earthly experience; its *application* in the revelation to the eye of faith; and waits its *fulfilment* in the eternal

joy of the beatific vision. Not three days, then back again for forty days, and then away; not a vicar of Christ, a Comforter instead of Him; not an absent Lord, gone away from His Church and His ministry, outside of His creation, apart from His Word, away from His Altars; this is all false and wrong. They have not taken away our Lord. He has not left us orphans. He is in us, and we in Him. He is with His Church, alway, even unto the end. The other Comforter, the Advocate, is *besides*, not *instead* of, Him ; and all this because He has gone to the Father.

μικρόν. A little while! What is it, as a divine measuring of time? He pleases to apply it equally to the three days, and the forty days, to St. Peter's four years, to St. John's half century or more, to the apostolic ages, to the centuries since, to the indefinite period when time shall be no more. To the divine eye it is all a little while—the atom of time in the shoreless ocean and the unhorizoned expanse of eternity. It is a great lesson to impatient people, hopeless and violent in the effort to right all wrongs upon the instant ; to disconsolate people, to whom an hour of bereavement seems a century of pain ; to sluggish people, putting off to-day's duty as if an eternity of this life lay before them in which to do it ; and to worldly people, absorbed in what seems to them to be the unceasing endurance of their playtime. What is its lesson to us, to-day, in connection with our commemorative service?

There is a certain foreshortening in the effect of an anniversary, which makes things seem out of proportion to the untrained eye. Memory always plays treacherous tricks with chronology. Things that on common days seem only dim and spectral, in the far-away past, revive and live again in the fierce light of an anniversary, until a century ago is as though it were to-day. We are familiar with the fact that, as memory grows old and fading, it loses the present, forgets the intermediate stages of life, and lives over its remote past. And a service such as this is produces the same effect upon the mind. It is an illustration, in a way, of *τὸ μικρόν* "the little while" of the

text. But in another sense, the two centuries over whose period we look back to-day, are, in our human measurement, and relatively, a long while. It is eighty years longer than the date of our national existence. Just 200 years more, this very month and year, would take us back to the only real discovery of North America, by John Cabot; it is ten years later than the existence of the first chartered city of America, my own city of Albany. It is nearly a hundred years before the first Bishop was given to America; and more than a hundred years before the consecration of the first Bishop of New York. Relatively, it is a *long while.* And all these years, this parish has consecrated, with one or other of its buildings, the land on which it stands; has given eleven of its Bishops to our American Episcopate; has been the Mother Church of the great metropolis; has seen the city grow from the little cluster of houses which made New Amsterdam, to the great city with its three million inhabitants. And one way or another since, in 1697, "a royal grant and confirmation were made of a certain church and steeple lately built in the city of New York;" the Church has gathered under its shelter the children of many generations, while its spire has turned the eyes and thoughts of men upward toward heaven, at the very heart and centre of the greatest market-place of the New World.

It is not the function of the preacher this morning to deal with the historic facts and details of this great story. Indeed, at the very end of this festival week, with its continuous sermons, it is only left to me to gather up the crumbs that fell from the lips of the masters who have spoken here. The names of priests and laymen who have been honored in the history of the parish and of the city, and been honorable in the history of the country as well, have been commemorated by other tongues than mine. I trace a certain genealogical relation to the old parish, through my dear father's brief ministry here, under the great Bishop Hobart. I have an American Churchman's share of thankful pride in the names of the Bishops, clergy and laypeople, who have held places of governance in the corporation. I am witness to the benefactions which came in the old days.

first, in the form of grants to thirty-seven weak parishes in what is now the diocese of Albany ; and to the still greater benefaction, in the second instance, of a hand (not the dead hand, as the term applies, but the hand of living authority), which used these grants as safeguards against the alienation of Church property. And I have the delightful memory of almost half a century's close relation of sympathy and friendship with your beloved rector. And on these grounds, I take my place, by the courtesy of the corporation, with the "tribes that go up to testify unto Israel, to give thanks unto the name of the Lord" in this bicentennial celebration. You will accept my being present here as the bearer of greetings from the Capital City to the metropolis of our great state, from the daughter to the mother diocese, from a host of men, clerical and lay, who are living to-day in the enjoyment of spiritual privileges made theirs, in the days of their weakness, by the wise and generous interest of Trinity parish, in planting and nourishing the Church in the waste places of the state.

Shorter or longer, as we may count this doubled century, there is an outlook from to-day which, even to the eye of God, is long. The record of a great religious organization, reaching not only back and on, over its direct lines of service, but reaching out in various directions of influence and power, is written only in the Book of God, and cannot be estimated until the books are opened. Like a pure crystal spring, fed by unfailing secret sources from below, into which snows melt and rains fall, so that its fulness may not be lessened by its constant flowing, a parish like this, deriving its sources of material power from the old, deep-down foundations of the past, deriving its spiritual forces from an older and a greater Rock, that "no man can lay," stands fresh, and full, and free, with its unfailing wealth of worship and work.

Leader and model in America in the grace and glory of offering the sacrifice of service and praise to God; model and leader in the glory and grace of Gothic architecture—which, through all passing fashions, must stand as the highest expression and the most fitting medium of reverence and adoration—

there is no greener old age in all our American Church than the *viridis senectus* of Trinity parish. And even with the little that men know, outside, of the wise and wide outpouring of its benefactions, for Christian education, for works of mercy, for ministries to the poor, we recognize the ever-deepening and increasing sense of high responsibility for trusts, which does such honor to the men who have administered the revenues of this Corporation.

THE WATCHWORD.

Set in the fierce light of her conspicuous position, she has not escaped the criticism of ignorance and envy; but after years of contest, she stands, thank God, in the peaceful possession of her powers for good, and in the constant exercise, for good, of her powers. The four-fold legend of to-day's Epistle seems to have been the watchword of her trusteeship through all these years. She has "honoured all men" in a wide range of recognition of honorable men; from the first President of the United States, who came, fresh from his inauguration oath, to find in one of her chapels the place of prayer—which he frequented often after that—where he might find grace for his unparalleled responsibility; on to that memorable day when the two flags of the two great Christian nations of the world floated from her spire, to set her seal of confidence upon what so many doubted, the successful laying of the first transatlantic cable.

* "High up from Trinity's tall spire
We'll fling the banners out.
Hear how the world-wide welkin rings
With that exulting shout;
Forever wave those wedded flags,
As proudly now they wave;
God for the lands His love has blessed,
The beauteous and the brave.
Was ever sign so beautiful
Hung from the heavens broad?
Old England, young America,
For freedom and for God."

* Bishop Doane.

She has "loved the brotherhood" in her promotion of Christian schools and colleges, Christian houses of mercy, and in the planting of her chapels, like St. Chrysostom and St. Augustine, in the places where the poor are to be found for Christ. She has "feared God" in the solemn recognition of her duty to promote and glorify His worship, and to advance His kingdom among men. And she "has honoured the king," literally once, when Mr. Inglis quietly went on with the unaltered service, saying what one of Washington's generals called "the violent prayer for the king and royal family" in the face of the charged bayonets of one hundred and fifty soldiers of our army; and afterward, when the government was established, in her welcome of the Chief Magistrate of this country to her altars, and in her provision in the old days of "the governor's pew."

AN EVER-WIDENING INFLUENCE.

There is one outlook, I have said, in which this "little while" is long, even in the eye of God. The point on which the compass leg is set to swing the circumference of a circle is little, but it is the starting point of the whole inclusive line. And what the sweep shall be, depends merely upon the extending power of the other describing point. And in this case, the circle means an ever-widening and enlarging sphere of influence on earth, and reaches on and out invisibly, beyond our sight and ken, into the blessed place of Paradise. Here were "new born of water and the Spirit," thousands of the children of God: some working here, some waiting still in Paradise, to enter on their glorious inheritance. Here, with the steadfast teaching of the Holy Scriptures, read and preached, thousands of souls have been fed with "the sincere milk of the Word," and "the strong meat" of definite dogma. Here have come in troops, from year to year, since the first Bishop came to take his double headship of this parish, the children, asking the fulfilment of the Saviour's words: "How much more shall your heavenly Father give the Holy Spirit unto them that ask Him?" Hither, to touch the feet of that perpetual ladder which the Son of Man

is, in the unbroken supplication of continuous services of prayer, have knelt millions of tired men, to find in the sacred silence of this holy House the place where they might "come apart and rest a while" with Jesus. And here, as to the Master, touched with divine and human compassion for the multitude in the wilderness, have gathered far more than the thousands of the miracle, fainting and far from home, to find the answer to the question: "How shall a man satisfy men with bread here in the wilderness?" And from this perpetual ministry of gifts of grace have gone out men, and women, and children, into the service of their Lord, so that the story of this "little while" cannot be told, till it takes in the labyrinth of the lives of those who have carried into society, into business, into politics, into every earthly relation, the influence and power of this sacramental and spiritual birth and nourishment and renewal. Two hundred years of common prayer, of the worship of the great congregation, of the Word read and preached, of missions, of Baptisms, of Confirmations, of Eucharists—who can tell or who can imagine what all this means, but God alone? For the generations of men that are alive upon the earth to-day it means much; and when we add the blessed company of God's faithful people in His Paradise, "ten thousand times ten thousand," to whom this place was spiritual home on earth and training-school for heaven, it is like the promise of the blessing to Abraham, of a seed "like the sand which is by the seashore, innumerable." And every one of all these lives at work on earth, at rest in Paradise, is waiting for the coming and consummation of the Kingdom of God; until the eye of faith, which strains itself to take in the sweep of the circle we have described from this little point in time and place, reaches out to, and crosses "the delectable mountains," and loses itself in the vision, vouchsafed only to two of God's saints while they were yet on earth, St. Paul "caught up into the third heaven," and St. John, whose exiled eyes found home in the sight of "the door opened in Heaven."

And the best use that can be made of memories like this, is *not* to forget them in the sense of indifferent ingratitude, and *yet*

to forget them absolutely in any sense of satisfied resting upon results attained, and "to press forward to the things that are before." Age, until it becomes decrepit, has this great advantage over youth : That it works with better balance of power. It is steady with experience. It has its faculties in hand. Mentally, and often physically, it has taken to itself bone instead of gristle, and works with far less friction and with far less fatigue. And if this is true of men, it is truer still of great organisms such as this. Like a great tree, which roots itself with every spring-time softening of soil, deep into the moist and rich places of the earth, and gnarls and knots itself with sturdier strength above, and flings out wider arms and sends up taller spires to the sky, so, firmer and stronger for its age, stands this old church. And, with the vigor of a youth that is immortal as to time, it puts forth new leaves, every spring, as fresh generations come to take the place of the men who drop into the earth, only to make the soil richer with memories of their laid-down lives.

THE OLD PARISH AND THE FUTURE.

It is a law in physics, and that law is natural and real in spiritual things, that motion grows by its own movement to accelerated speed, and that force increases by accumulation. And so, with a power enhanced and increased two hundred fold, the old parish turns to-day to face the future, wise with a wealth of experience, and mighty in its spiritual power. What lies ahead in all the seethe and stir in the next century of this great and growing city we know not. But whether we account it work or warfare, it is only the old field with some new forms in it of weeds and tares ; only the old foe, with some new phases of smiling subtlety or sneer or scorn. There are no new means to be used, but only adaptations of the old ; no new weapons to be forged or found, but only the old "panoply of God ;" the everlasting Gospel, the unfailing Sacraments, the changeless ministry, the unalterable creeds. Even the very assaults upon the faith, even "the oppositions of science falsely so-called!" the objections of the unbelieving, the attacks upon the Holy

Scriptures, the problems of the social world, the sins of classes or of individuals, are all only the old enemies, come back in the recurring cycles of time, with some new tricks of speech, some altered war-cry, some fresh challenge to our vigilance, our courage, our loyalty, our faith.

Out of the treasure house of the great apologies, out of the armory of the old Scriptures, out of the arsenal of the ancient creeds, out of the inexhaustible ammunition of those whom we call the *Fathers*, of the Athanasian days, or of the Cyprianic times, or of the great period of the English Reformation ; out of all these, learning, and the quick perception which strips the disguise of novelty from the face of the old foe, will find the ample store of weapons for attack and for defence. It is quite possible, it is not improbable, to make new "articles of religion," because *they* deal with the changing and varying phases and expressions of thought. It is impossible to make new "articles of the faith," because *they* deal with the organic and structural facts of belief. Conservative liberalism holds fast to the old verities. Liberal conservatism adapts them to the new needs. And this is the true spirit, born of that blessed marriage of the wisdom of the past and the duty of the present. It will not use Saul's armor, because it has not proved it ; but when the Philistine has fallen before "the sling and the stone," it will not hesitate to slay him with his own sword.

PROGRESSIVE STEADFASTNESS.

Let me not be misunderstood as under-estimating the necessity of adaptation to the times ; of dealing with the facts and needs and problems of the day and of the hour. Progressive steadfastness is the true position of the Catholic Church. Her powers and resources of grace and truth, God-given, essential, unchanging, are like all natural forces, the same in every age, only developing in new directions for larger use, and to meet special needs. The expansion of heated water, the existence of the electric fluid, are as old as the world. Their adaptations are new every hour. So are the spiritual forces given us in trust.

The very service that I have spoken of, at which my father made the address with a power that thrilled men like an electric spark, when Old Trinity celebrated the laying of the electric cable, is an illustration of wise dealing with the advancements of real science in every direction—to welcome them, to claim them, to consecrate them—as he said that day: "Lending the consecration of this house, the consecration of this altar, the consecration of these prayers, to the Atlantic telegraph."

"Let knowledge grow from more to more
But more of reverence in us dwell."

And what is true of our relations to science is as true of our responsibilities to society. Standing for the great revealed facts, of all men made of one blood and all men redeemed by one Blood, we are set to maintain the true relationships among men; against the levellings of a forced and false equality which is inconsistent with liberty or brotherhood; against the envyings and selfishness of a destructive socialism; against the oppressions of the poor by the rich, or of the rich by the poor; to recognize that every beggar is not a patient Lazarus, and that wealth has in Abraham, with "his exceeding many flocks and herds," quite as true a representative as in the luxurious selfishness of Dives; to offer a sympathy that is consistent with honesty and justice; to insist more upon the duties than upon the rights of men; and to preach a brotherhood of men dependent upon the Fatherhood of God.

This is the old Gospel for the modern times. Surely we may go back a moment to that old and divine distinction between the two seeings, and remember that it is only the weak, short sight of physical infirmity, which suggests the slightest limitation of our spiritual power; while the strong, distinct, clear outlook and insight of faith sees what the young man saw upon the mountain with the prophet, "that they that be with us are more than they that be with them."

In such heart, thank God, this venerable parish, rich in its memories of service and success, of work and blessing, sets herself toward the opening century, until the "little while" is

over, when we shall see Christ eye to eye. The prophecy of her past is the power of her present and the promise of her future. And God will make good to her the splendid assurance with which this morning's first Lesson closes (let this be in all our prayers): "Judah shall dwell forever, and Jerusalem from generation to generation; for I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion."

THE GUARDIANSHIP OF TRINITY PARISH.

By the Right Reverend Abram Newkirk Littlejohn, D.D.,

bishop of long island.

Delivered in St. Paul's Chapel, on Sunday, May the Ninth.

Prove all things: hold fast that which is good.—I. Thessalonians, v. 21.

During the past week the two hundredth anniversary of Trinity parish has been celebrated, and its history fully told in connection with services of surpassing dignity. It is fortunate that the octave of these commemorations is to be observed in St. Paul's—the most historic edifice in the parish, not only because it is the oldest, but because it is the richest in memories of great events and yet greater personalities in the life of the Church and of the nation. Avoiding so far as may be, the repetition of what has already been said in other places, I shall undertake, though with necessary brevity, to gather up and emphasize certain notable lessons taught us by the history of this—by far the most memorable and many-sided parish in the American Church.

"Prove all things"—not literally all things, but such things as concern the soul in its relations to God. If we undertake to prove what we are asked to believe and to do in religion and morals we resort to reasoning, or testimony, or experience, or cumulative probability. Whatever help these may give us there is plainly implied in this case a criterion or standard of judgment. The issues presented, however vague and conflicting they may be in themselves, are amenable to some fixed test. The Thessalonian Christians were neophytes in their vocation. It would have been idle to exhort them to "prove all things" relating to their belief and practice, unless they had been provided with an accepted rule of faith by which all things could be judged. Like the assayer in the mint with established tests of pure coinage, they had an already settled standard of truth to appeal to. So, when applying these words to this venerable parish in all its

past record, it must be understood that, however it may have employed reason, testimony, experience, probability as tests of what it was to teach, guides as to what it was to do in matters of worship, government, and administration, it has always had lying back of these a settled standard of ecclesiastical obligation, a positive and permanent rule of faith and practice, which, by keeping all the essential elements of its corporate life in happy equilibrium, has enabled it to ward off the errors, fluctuations, and extremes commonly incident to religious organizations that rejoice in their freedom from all such unchanging limitations. This norm of obligation as to things to be done and things to be left undone in matters of Church-order, this abiding and positive criterion of what is true in belief and of what is wise and safe in worship and discipline, has been found first in the Word of God as interpreted by the once undivided Church; and next in the sifted and purified traditions of the Christian past, which have been most intimately bound up with the good estate of the Catholic Church. Speaking historically, I may add that, in comparison with these tests of truth and order, the judgments of individuals however eminent, and the opinions of schools and parties however learned and sincere, have had little to do with shaping the life and determining the work of this remarkable parish. No doubt individuals and parties have, at times, profoundly affected its tone and atmosphere; but they have never been able to change the orbit of its movement as a wisely directed and beneficent force in this community; or to silence or pervert its witness to Catholic truth and Apostolic order.

Thus, for two hundred years, this parish, obedient to these settled and positive tests, some of them as old and universal, and others as reasonable as the common reason of the whole Church, has been proving the things with which it has been called to deal—new methods of teaching old truths; new phases of doctrine and ritual; new schemes for reaching the so-called masses and generally popularizing the Church; much coveted alliances with voluntary societies for moral reform or religious propagandism; occasionally, new John the Baptists, who were

to start a stronger echo to the voice of Christ in the waste places; or preachers attuned to a far-astern mediæval note, or prophets of the hour, aflame with the flash-lights of religious novelties which, if they do not disturb our peace, often nauseate our souls; the new soldiery of the chevron and the epaulette marching in the slums and thoroughfares, and calling men to Christ with the bugle and the drum; the new learning with its strange handling of the oldest records of the faith; the now commonly accepted separation of popular education from Christian belief and Christian morals; the science which claims that it can be true to its vocation only by assuming an agnostic attitude; the new literature and art pretending to build themselves up in one direction on the realism of truth; yet in another direction utterly silent as to their obligation to maintain helpful and sympathetic relations with the laws and institutions that make for righteousness; and finally the new manners supplanting those of our fathers, with the new women and the old men working out new standards of social duty and propriety. These and such as these are the things which, within the sphere of its witness and influence, have been or will be tested by this great parish. To pass judgment on them—to determine their moral and religious trend—to apply to them, in a spirit of patient candor, but also with unshrinking courage, the unchanging tests of the righteousness which is of God, through Jesus Christ and His Church, is one of the chief ends; as it is also one of the foremost uses for which it exists. To say this is not to make way for secularism; but simply to declare that this faculty of proving things in its own and all surrounding life must be exercised, if it is to teach the flock in faith and morals, to lead them in worship and to keep them under wholesome discipline. It is a question of pure or foul air, of good or bad food for the sheep committed to its care.

We need not wonder that the service thus rendered by this parish is not rated at its real worth. Trinity Church has not been careful to put its stamp on the coinage sent forth from its mint. For two centuries it has been testing things falling within

its province, quietly absorbing the good, and as quietly rejecting the bad. It has in no case formally proclaimed its authority to do so, or visibly recorded its verdicts. What it has done in this way to purify and elevate individual and social character can be known only as it has reappeared in its own life and imparted dignity and power to its teaching and example. That on the whole and during this long period, it has been wise and just in its judgments, that no one, whatever the crisis to be met, has seriously faulted its trial scales and crucibles, is shown by the profound respect and affectionate veneration with which well nigh all classes and conditions of men in this grea city have gazed upon its solid foundations and upon the institutions of religion, learning and mercy built upon them.

Let us now turn to the correlative part of the Apostolic injunction. "To prove all things" and to "hold fast that which is good" have the reciprocal relation of cause and effect. Things must be tried if we are to know which of them are good. The test of truth is operation. Truth proves itself to be truth by what it does; as anything proves itself to be good by the good that it produces. There is no other way to know the true and the good except by immediate divine revelation; but revelation itself, so far from relieving us of the testing process, enjoins it. We are, in part at least, to know the moral quality of what is revealed by its fruits.

This parish has been holding fast many things—far more than can be mentioned here—which it has found to be good. For two centuries it has been gathering in, assimilating and reproducing not merely in its own consciousness or in documentary records, but in forms of living power the results of its own experience. This has been one phase of its organic growth because it has also been a distinct function of its corporate activity. We know that it is what we see it to be to-day, first of all, because of the indwelling presence of the Holy Ghost and of all which that presence implies; but among the secondary causes that have won for it its constantly expanding usefulness and influence, and with these its pre-eminence as the largest and

most effectively organized of all similar institutions in the country, must be reckoned as foremost what it has done, first, to prove all things falling within its province, and next, to hold fast what is good in its teaching, its work and its witness before men. What has been said will prepare us to consider some of the "good" things which Trinity parish has held fast in spite of shifting fashions and opinions and not seldom in the face of determined opposition—things noteworthy not so much for their connection with this or that period of its history, as for their present and administrative uses and as accounting for its commanding position in this city at the close of two centuries of contact with its marvellous life.

One of these things has been its stewardship in temporal affairs. Of the source, or the vast increment, or the present bulk of the estate of Trinity, or of the details of expenditure, it is not my purpose to speak. The one point to be considered is the *morale* of the administration of the largest property in the Church and one of the largest in the land. By common consent this is admitted to be without stain or reproach; and I doubt whether any one competent to judge will be found who will question the scrupulous integrity, the sagacious foresight and wise economy which, for several generations, have characterized the management of this once small, but now vast trust. Complaints there have been of a lack of generosity; but never of a lack of faithfulness and honesty. Censures there have been for alleged failures to respond to this or that passing urgency; or for a too slow or partial apprehension of great opportunities of service; but none for want of sincere desire to do all for the greater glory of God and for the spiritual elevation of men.

The best fruit of all teaching, and especially of religious teaching, is character. In this Trinity has been singularly rich in every generation whom it has trained. There has never been a time in its history when it could not fill the offices of wardens and vestrymen with men of the highest standing in the Church and in the community. No trial or emergency has arisen that did not find those who were ready and competent to meet it.

During the two hundred years past probably some three hundred laymen have performed official service in the parish. A glance at the list of names shows how high has been the average of personal character. They have come from all callings and professions. Not a few of them have been men of national reputation; while, with very rare exceptions, they have been recognized as thoroughly representative of what was best in the life around them. With such an array of character to draw from we wonder not that the temporal interests of this parish have been so well cared for and especially that the grave obligations of so great a trust has been so worthily fulfilled. No administration could satisfy all. Instinctive plunderers cannot be expected to think well of any guardianship of property that successfully resists their schemes, nor can the increasing school of social doctrinaires, who regard all considerable accumulations of wealth as offensive to the rights of the masses, be induced to approve of a policy which, whatever the justice and integrity of its administration, contradicts the fundamental principle of their belief. But there is no question that the vast majority of the community regard the trusteeship of Trinity, at the completion of its second century, as affording a splendid example of the devotion to the temporal concerns of religion of the highest average of individual character, of the ripest wisdom and experience in business affairs, and of unselfish, unrewarded personal service in the cause of Christian beneficence. I am sure that I only voice the general feeling when I say that, in these days of special commemoration, with two centuries of history behind us, we thank God for a record so unspotted and blameless in spite of constant liability to misjudgment and temptation; and deem it a matter for warmest congratulation that Old Trinity, with the shadow of its spire falling on the business centres of many of the greatest secular corporations in the land, is able to say to the best among them: "Go and do likewise."

Let me now speak of another "good thing" in the record of this parish to which it has held fast with all the earnestness of a great conviction. I refer to what it has done in the field of

Christian education. Its work here is to be valued for its quality rather than its quantity. Small by comparison in respect of numbers, it is great intrinsically because of the principle on which it is grounded. Unable to acquiesce in the new theory and the new practice which separate religion from learning, Christian morality from scholastic training, this parish has organized its dissent into schools of its own with some 2,500 scholars in attendance and into liberal and permanent help to three colleges partly of its own planting. This may be treated as only a small eddy in the onrolling current of popular preference; but it is large enough to deliver a protest against an unsound principle and a witness to a true one. In taking this line it has aimed at no more than a loyal conformity to the mind of the Church in its best ages and to the genius of civilization when it has done its best service for mankind. With large discourse of reason looking before and after, it has striven, moreover, to deal with human nature, as bearing the image of God as well as the image which is of the earth, earthy, according to the true proportion and gradation of its needs. It insists that what is first and highest in the constitution of man shall be so treated, that what is lower down in the scale shall not be allowed to take its place. It declares, too, that our nature cannot be suitably trained in parts and sections—intellect in one place, and conscience in another, and affection in another—each with its own school and its own teacher and on separate and independent lines. All truth, come from what source, take what shape it may, is essentially one; and man constituted and ordained to be the learner and recipient of truth is also one. The two unities are reciprocal, and the one God and Father of us all, because He is the author of both, and the one source of the light by which we see light can no more be left out of any properly devised scheme of education than the keystone can be left out of the arch or the sun be stricken from the firmament without confusion and disaster. It is one of the merits of Trinity parish that it has been brave enough to refuse to be guided in this matter by the new wisdom of this generation, and strong enough to stand fast in the old

paths and to give due heed to our Lord's test of Simon Peter's love—"Feed my lambs."

In the same spirit of commendation I might speak at length of what Trinity has done to carry the gospel to the poor by extending the area of city missions and by generous help to poor churches which had been forsaken by the migratory rich; and next upon its liberally sustained institutions of mercy. From both it has reaped a plenteous harvest for both worlds, and thousands whom it has healed, clothed, and fed rise up to-day to call down upon it the blessing of Christus Consolator.

Passing over this not as less important, but as more familiar to all, I come to speak of this parish as a teacher of the faith and order of the Church. With intelligent loyalty and wise moderation, it accepted, more than half a century ago, what was safest and best in what was known as the Oxford movement. Ever since it has kept itself strictly within the limits of the liberty allowed by the Anglican Communion. If in anything it has seemed to borrow from Latin Christianity, it has in reality only drawn from a tradition more ancient and catholic than living Rome. Planting itself squarely on a truly catholic antiquity, as embodied in the primitive and undivided Church, it has resisted with patient energy and an unfaltering witness, the unhistoric and unscriptural claims, as well as the formal dogmatic additions to the faith by that branch of Christendom. It has been on this side of its life that Trinity Church has made the profoundest impression on the American Church and held an undisputed leadership among the parishes of the land. To see clearly how this has come to pass, we must go back at least two generations and recall the religious environment of Trinity at that time, and the leader whose commanding force enabled it to regain the old paths from which it has never, in any essential particular, deviated in subsequent years.

In 1816 Dr. Hobart, some time assistant minister of Trinity, then assistant Bishop, and afterward Bishop of the diocese of New York, then coterminous with the whole State of New York, entered upon his work as a restorer of things gone to

decay, and as a rebuilder of the disintegrated fabric of catholic truth and order. His advent upon the scene has been very properly called the turning point in the history of the American Church. Disliked because of her British origin, the war of the Revolution had converted this dislike into suspicion and hatred. She was tolerated, not respected. No one honored her the more because of her claim to Apostolic descent, and there were few who cared to assert the claim as being of any practical value. The temper and drift of theological thought, so far as it went, closely followed the wake of that in the Mother Church. Two schools were popularly known as representing the two sides of the religious life of the times. "One inherited the traditions of a learned and sober Anglicanism, whose theology was an outgrowth from the great line of divines reaching on from Hooker to Waterland. Its devotional life was molded after patterns set by Bishops Wilson and Horne and the 'Whole Duty of Man,' and largely flavored with the rich and glowing spiritual life of Andrews, Jeremy Taylor and Ken. Its preaching on the fundamentals of faith and morals was passionless, but scholarlike, wise, and often vigorously reasoned. It distrusted high-wrought feelings and professions; cultivated self-command and an avoidance of display. With what seemed to it the sentimental weakness of an opposite school, it taught a reasonable and serious idea of duty. Its better members were highly cultivated, benevolent and pious men; its worst members were jobbers and hunters after preferment; pluralists who built fortunes and endowed families out of the Church, or country gentlemen in orders, who rode to hounds, and shot and danced and farmed, and often did worse things." These were orthodox Churchmen who, by the other side, were portrayed as dry, unspiritual, formal, unevangelical, self-righteous; at their best mere teachers of morality, and at their worst votaries of the world and the flesh.

The other party, with its local centres at Clapham and Islington, was often styled the *religious* party. Certainly their teaching and favorite type of character were sharply contrasted

with those of the Church party. They cared little for Anglican traditions, leaned strongly in their sympathy, their life and their theology to the great Methodist revival, and gloried in their descent from teachers like Romaine, Cecil, Venn, Newton and Thomas Scott. Their teaching, theologically considered, ran in a narrow groove. It shrank with horror from the idea of merit, and eliminated good works from the category of things desirable. All its power was concentrated on the call to repent and the assurance of forgiveness, leaving largely unnoticed the slow and difficult process of building up the new life of righteousness. It combined, to some extent, what was extreme in the Lutheran doctrine of justification with what was equally so in Calvin's doctrine of predestination. It gradually withered under its own favorite phrases, which lost their original meaning; and finally took its place in history as a spent enthusiasm—a movement exhausted of its vitality by its failure to grasp the whole nature of man and the whole counsel of God. Besides these two, there was a third school just beginning to show symptoms of life—later on called the liberal or broad school. It aimed to find something truer and nobler than the conventionalities of the religious world, and to draw out from time-worn limitations into a freer atmosphere, the unyielding formulas of a traditional theology. It sought for wider meanings in old forms and phrases, and endeavored to introduce in all Christian thought a truer philosophy of man and of religion. Its fault and its weakness arose from its tendency to liberalize positive truth into impotent vagueness, and under the influence of German speculation to exalt reason above the authority of Holy Scripture and of the Church, which is its pillar and ground.

From this brief sketch it will be seen that the close of the first quarter of this century was a time for collisions, decompositions and regroupings; and also for unexpected changes in Christian teaching and work. There was room and there was a call for a new departure, and there were men both in the Mother Church and in our own ready to attempt it. Among

these, and inferior to none in knowledge of the times and of the sore spots on the Church's life, in personal force and courage, in general equipment of heart and mind, and in intelligent loyalty to the principles which underlie the good estate of the Catholic Church was John Henry Hobart, Bishop of New York. At a time of almost helpless depression and uncertainty he came to the front, as though sent of God to face a great crisis, with the mien of a commissioned ruler, with the spirit of self-sacrifice that worthily crowns the office of a chief shepherd of souls, and with the tongue of fire that God gives to all His greater prophets. To him Christianity was no mere bundle of ideas, forces, influences; but a duly organized kingdom with proper notes and proofs of its divine origin. He taught the Apostolic source and unbroken continuity of the threefold ministry, the efficacy of the Sacraments, and the Sacrifice commemorative of that once and forever offered on the Cross. He conceived of theology as a body of truth that expressed the faith once and finally delivered, and therefore, in its fundamental elements, as unchangeable amid all changes of human thought. He drew a wide distinction between articles of faith and matters of opinion—between things that must be believed and things left open to the freedom of private judgment. He was not puzzled by the theory which claims that there can be no effective authority in the Church without infallibility; on the contrary he felt abundantly assured of such authority by recalling "the certain fact that in the early and undivided Church there was such a thing as authority, and there was no such thing known as infallibility." And so after the example of the great Anglican divines, he boldly asserted that "a true authority varying in its degrees, belongs to the historic Church; that in all essential points of religion this authority is trustworthy and supreme; that on many other questions it is clear and weighty, though it cannot decide everything;" and that on many points not decided by councils, the vast body of patristic literature coeval with the great councils affords proof of the Church's teaching only short of authoritative definitions.

Another matter quite fundamental to all sound Christian thinking and teaching was Hobart's view of religious knowledge as resting on a moral basis. He believed that men come to a knowledge of the truth primarily, not by the intellect, but by loyalty to conscience and the moral law. He repudiated a doctrine which separated faith from morality and holiness, which made man's highest good and his acceptance with God independent of what he was as a moral agent, and substituted a fictitious and imputed righteousness for an inherent and real one. Any such teaching seemed to him a deadly blow upon the foundations of right and wrong, and an open impeachment of the most elementary truths of religion.

Still another seed-thought that figured largely in his practical theology and that was reached only after profound study of the Gospel and of the Church's principles and methods of nurture, was that individual salvation consists not so much in a rescue from the penal consequences of sin as in an education in righteousness. It is a great thing to assure the sinner that Christ stands between him and an impending doom; but a greater one to build up in the sinner the Christ-life. Holding this view (made so much of in recent years by a certain school of theology), Bishop Hobart in his teaching dwelt far more on the growth of the redeemed life and its capabilities of holiness than on guilt and its absolution, or guilt and its everlasting punishment.

Such were the characteristic features of Bishop Hobart's teaching. He was in advance of his time and paid the usual penalty. By at least one decade, and while far distant from the recognized centres of thought and learning, he anticipated nearly all that was best in the great Oxford awakening which formally began in 1833.

Such were the theological foundations laid in this parish and in the diocese of New York by this remarkable man. Three-quarters of a century have passed and these foundations are the same, except as they have been enlarged and solidified. Hobart's witness, Hobart's teaching, Hobart's large aims have

an answering voice in the present spiritual head of Trinity Church. In whatever else the living may differ from the dead, it is not in soundness of principles, or in breadth of view, or in steadfastness of conviction, or in sympathy with the truly Catholic claims of the Church, or in the learning and eloquence of a commanding and representative teacher of the faith. To this extent and in these ways has this venerable parish "proved all things and held fast to that which is good." Standing, to-day, well advanced toward the water-shed of the 19th and 20th centuries, what better can be asked in furtherance of its honor and usefulness than that it may continue to be in the future what it has been in the past—a consistent witness and faithful guardian of the noble heritage of this branch of the Holy Catholic Church—a liberal and energetic promoter of wise plans of Christian beneficence—a steadfast supporter of all that is highest and best in the life of this great community.

THE STABILITY OF TRINITY PARISH.

By the Right Reverend Henry Adams Neely, D.D.,

bishop of maine.

Delivered in Trinity Chapel on Sunday, May the Ninth.

Beautiful for situation, the joy of the whole earth, is mount Zion on the sides of the north, the city of the great King—God is known in her palaces for a refuge. . . . . . .

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following—for this God is our God forever and ever: he will be our guide even unto death.—Ps. xlviii.

WHEN David, as king, first saw Mount Zion, it was still in the hands of the Jebusites (and Jerusalem was known as Jebus). Joshua had not taken it, nor any of the captains who succeeded him. We read indeed more than once of the capture of Jerusalem before the time of David, and a king of Jerusalem is enumerated among those subdued by Joshua, but such conquests never included that of the upper city and the strong citadel of Zion.

It appears that the Benjamites were, and had been for a long time, in actual possession of the lower city, when David, newly crowned, and determined to complete the work assigned by God to his predecessors (but never fully accomplished by them), advanced to the siege of the city; but it is declared that "they could not drive out the Jebusites, but the Jebusites dwell with the children of Benjamin, in Jerusalem, unto this day." And so confident, therefore, had the Jebusite possessors become of the impregnability of their fortress, that upon the approach of the army of David they derisively manned its battlements with the lame and the blind.

Those battlements soon fell, however, before the strong hand of the Lord's anointed; the citadel, the fastness of Zion, was taken, and Jerusalem of the Jebusites became the "city of David." Thus had God "set his king upon his holy hill of Zion," and in recognition of his dependence upon God for that achievement, the newly established king proceeded at once to bring up the ark of the Lord from Gibeon to the stronghold of Zion, having prepared for it within the fortress itself a new tabernacle. So Zion became the city of the Great King, the King of kings, "the holy place of the tabernacle of the Most Highest," "the sanctuary of the nation." And now she was indeed impregnable, for the Lord of Hosts was with her, and her human king was one who made the God of Jacob his strength and his refuge. We know the glory and the magnificence—in her temple, her palaces, her bulwarks, her manifold stores of wealth—which the city attained during the reign of Solomon, the son and immediate successor of David.

But, alas, we know also that it was during the reign of that same king, and largely by his own hand, that the seeds were sown of that internal corruption which is more devastating and deadly than hordes of external adversaries.

It is written of Solomon that he not only fell into sensual vices, but went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites, and that he built a high place for Chemosh, the abomination of Moab, in the very purlieus of Jerusalem. And, therefore, it was threatened against him by God: "I will surely rend the kingdom from thee and give it unto thy servant." This threat, not to be fulfilled in his lifetime for the sake of David, his father, was nevertheless fulfilled in the reign of his son, following, when ten of the twelve tribes of Israel revolted and renounced their allegiance, setting up king against king, altar against altar, and lapsing finally into utter idolatry, were then led into captivity, and lost among the nations. And more than this, no later than in the fifth year of King Rehoboam, the grandson of David, Shishak, king of Egypt, came up against Jerusalem and took away the

treasures of the house of the Lord, and the treasures of the king's house—"he even took away all." Towers and bastions and bulwarks were of no avail for the defense of Zion when her kings and priests and people had forsaken the Lord. And so it went on for generation after generation. When an Asa, a Jehoshaphat, a Josiah ruled, and the voices of the prophets raised up by God were heeded, Jerusalem was safe even against the army of a Sennacherib. When a compromiser was on the throne and Baal shared the homage due to Jehovah alone, and strength (for defense) was sought in the chariots and horses of Egypt, and in strange alliances with idolatrous nations, then Zion itself, its temple, its palaces, and its treasures fell an easy prey to covetous adversaries. At what time in the history of Jerusalem, or by whose hand the forty-eighth psalm was written, from which I have read some words, is not certainly known. But it was evidently written when Zion was once more in the fulness of her beauty and her glory, just after some signal deliverance, and by one who was an enthusiastic admirer of the holy city. He gloried in her beauty. "Beautiful for situation, the joy of the whole earth is mount Zion." He was confident of her security and stability. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." But the crown of her beauty was to his eyes the beauty of her holiness, and his confidence in her everlasting stability was based upon the abiding presence of God within her walls, and the abiding loyalty of rulers and people to Him—with a continued sense of their dependence upon Him. "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever." God is known in her palaces as a sure refuge. "This God is our God forever and ever. He will be our guide even unto death." "We have thought of thy loving-kindness, O God, in the midst of thy temple." Eminence of situation, walls, bulwarks, wealth, have their use—they are not to be despised as secondary means of defense; but the real defender and strength of Zion is the great King

Himself, and His protecting favor is to be sought *in His temple.* Such is the sentiment of the Psalmist, and such the lesson which we, my brethren, should learn from him.

It is, indeed, one which should abide with us and be constantly in remembrance, whether in view of the adversaries which at any time beset the Church of Christ, or of the extension of His Kingdom on earth. For David is but the type of another and greater—to whom the promise of a universal and everlasting kingdom should be fulfilled. He, the mighty Redeemer, has come to Mount Zion, and though the kings of the earth stood up, and the rulers were gathered together against the Lord and against His anointed, He has fixed His throne thereon. Through Him "the mountain of the Lord's house," the church of the living God, has been "established on the top of the mountain, and there has been a flowing of all nations into it." With this inflowing has come an enormous increase of material resources, which, if used as they might be used, would be like the bulwarks and wealth of Jerusalem—of immense advantage to the security and the advance of the Church. But too often there has been an idolatrous exaltation of them, and a reciprocal loss of the sense of dependence upon the Almighty arm. They have tempted worldly-minded men to seek high places in the Church for merely selfish ends. They have awakened against her the cupidity and subjected her to the assaults of numberless adversaries. They have led oftentimes to the secularization of the Church, to her corruption and disruption, and, therefore, to failure in the discharge of her high mission. The sad history of the Jewish Church and kingdom has often been re-written in the annals of the Church of Christ. As, finally, not only Israel, but Judah also was carried into captivity, the temple despoiled and demolished, and the walls of Jerusalem razed to the ground, so even now are there many waste places of Zion, where once there was teeming and vigorous life. Gods that are no gods still number their millions of worshippers in lands which should have long since become the kingdoms of our Lord and of His Christ through the prevailing might of the Church. Thousands

and tens of thousands in nominally Christian lands never seek the Lord in the courts of His house, and still the foolish man is listened to and applauded, who not only says in his heart, but proclaims on the platform and through the press, "There is no God." How then do we maintain our confidence that the ultimate fate of the Christian Church will not be that of the Jewish Church and kingdom, seeing that the declaration of Christ "the gates of hell shall not prevail against it," is no more credible by reason of its authority than was the promise given by God to David of the everlasting duration of his kingdom.

We answer that the promise of God to David has *not* failed. It is a prime claim with respect to Him whom we acknowledge as our King, and "Head over all things to the Church," a prime article of our faith in Him, that He is the promised Redeemer and King of Israel, and that in His exaltation and glory the full significance of God's promises to David are exhibited. Those promises were repeated again and again to Israel and with an ever increasing distinctness, through inspired prophets, amidst the very desolations and misery of Zion. And, though the ancient Jerusalem is even now in bondage with her children, and no king of David's line reigns there, and no Jewish temple rests on Mount Zion, yet we believe that the "sure mercies of David" have been given unto His Son, and that in the expansion of the kingdom of that Son of David is being realized the glorious vision of Isaiah, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth."

The ruins of Jerusalem, the destruction of the successive temples built on Mount Zion, the dispersion of the tribes of Israel, do not, then, indicate a failure of the promises of God to His people of the olden time, nor do they argue the possibility of such failure in the promises of Christ to His Church. But they do tell us, my brethren, that they "are not all Israel who are of Israel," and they do teach us most impressively that spiritual

blindness is the curse of idolatry, whether it be of Moloch, or Chemosh, or Mammon; that the holiest and divinest of institutions are liable to corruption; that the strength of the Church of God is in God alone, and that the condition upon which she abides under His protection and can do the work and achieve the conquests for which she is ordained, is faithfulness to Him. The same lessons are repeated in the history of the Christian Church. There have been disruptions, sensuality, idolatry, perversion of the truth, heedlessness of the voices of prophets, neglect of the plainest obligations in worship and service, and consequent defeats and losses and spoliations. There has been oftentimes a resort to worldly means and devices, even to "the armies of the aliens," for the defense or extension of the Church, and a willingness to sacrifice for such aid even the treasures of the temple.

But as the Apostles of Christ were bidden to "tarry in Jerusalem" until they should have been endued "with power from on high," and as, through the outpouring and indwelling of that gift from their exalted King, they were made "mighty through God to the pulling down of strongholds," before impregnable; as in the succeeding ages of fiery persecution, the Church, by the same strength, not only stood steadfast, but continued to make the same spiritual conquests; and as, in the still darker days of inward defection from the faith, or when usurpation had led to disruption, or again, when multitudes flocked to Zion, drawn by no sense of loyalty to her King, but by the mere strength of her outward ramparts, and brought with them the corrupting influence of their sensuous lusts: as in all these periods faithful ambassadors and prophets and priests were still, by the mighty power of the Holy Ghost, delivering souls from the bondage of Satan unto "the glorious liberty of the sons of God," and a faithful people were honoring God, not only with their lips but in their lives, so by the same tokens God is still in and with His Church, the Holy City of Zion. She is still the city of the great King, and her foundation and walls stand and shall stand unmoved.

Some of the features of this brief sketch—not all of them, thank God—re-appear on a smaller scale in the history of this now venerable parish. The emotions of many of you, my brethren, and of many others with you during the past week, must have been not unlike those of the pilgrims going up to Jerusalem at one of the great appointed feasts, when its towers and palaces first burst upon their view, and the pinnacles of the temple glistened under the rays of the morning sun. New York is not the Holy City, nor scarcely *a* holy city, yet in it are many sanctuaries of the living God, and among them, and still pre-eminent for stateliness and beauty, are those of Trinity parish. Many of the others, too, recall and represent the fostering aid given by that corporation to new undertakings for the advancement of Christ's Kingdom, and the religious welfare of this community. Many of the palaces or palatial mansions, of the city, are the possessions of those who worship in her courts, and her own material wealth is visible on many sides. How naturally then would that feeling arise in your hearts during the past festival week which prompted the exclamation of the Psalmist: "Walk about Zion and tell the towers thereof. Mark well her bulwarks, consider her palaces, that ye may tell it to the generation following." Yet, my brethren, there should have prevailed, and I trust has prevailed within you, the humbler, more religious sentiment which the Psalmist also expresses, that all this strength and glory of your Zion, her stability, and prosperity and achievements hitherto, have been through the abiding favor of God toward her; which favor has been continued because of the continued faithfulness to Him of her officers, and priests, and people. But for that, her first foundations would have been destroyed by malignant adversaries, and her then little patrimony snatched from her, to be distributed among jealous and covetous rivals; and even her priests inhibited from the discharge of their holy functions. Again and again, in later years, even down to the present generation, such assaults against her have been repeated, but with an ever diminishing prospect of success. And why? Because, as I

believe her teachers have ever stood for God's truth as revealed by His incarnate Son, and exhibited in the creeds of the Church Catholic; have represented Christ's authority in the ministration of the Word and Sacraments, and have been faithful shepherds of the flock of Christ. They have entered into no unholy alliances, they have not sought to build up the walls of Zion with the untempered mortar of man's wisdom; they have not kept back part of the counsel of God, nor obscured it by vain glosses for the sake of popularity, nor heeded the cry, "Prophesy not unto us right things, prophesy smooth things." They have not refused to submit their own necks to the yoke of discipline, their own self-will to the behests of law. But, furthermore, because the stewards of the material resources of the parish in its corporate capacity, while asking only for justice in the defense of their trust, have, from the beginning, administered that trust with a single eye to the glory of God, and the spiritual benefit of men. No more baseless charge could be made against them than that they have at any time or in any way sought either their own emolument in their trusteeship or the mere aggrandizement of the parish as a civil corporation. It might be thought an error of judgment on their part that they have bestowed no less than two-thirds of the estate originally belonging to the parish in gifts, not only to churches and schools and various institutions within the city, but throughout and beyond the State; and certainly the fact acquits them of any parsimonious selfishness. For many years, on account of this too lavish benevolence (as many would think it), the income of the parish was quite inadequate to its own current expenses, so that, until the expiration of certain early and unprofitable leases scarce forty years ago, a parochial debt was continually increasing. (It required the whole of the proceeds of the sale of St. John's Square —$1,000,000—to cancel the debt.) Such a policy on the part of the officers of the corporation might well have been regarded by their own constituents as injudicious or even unjustifiable, but its large-hearted, uncalculating generosity served to still the tongues of defamers, to allay jealousy, to put selfish assailants to shame,

to convert adversaries into friends; so that to-day one of the strongest bulwarks of this Zion is in that sympathy, that confidence, that gratitude, which she has won from the community at large, by her abounding beneficence. Of her continually widening spiritual ministrations, especially to and among the poor, and of the many special organizations and agencies maintaind by her to that end, I will only say that as they bear witness to her recognition of her special and chief mission as the mother parish in the great city, so they testify that the Spirit of the Lord God has been and is upon her. In the general spiritual condition and character of her people, He "to whom all hearts are open, all desires known and from whom no secrets are hid," doubtless sees much to reprehend. He sees many who, like Ephraim, have "set up idols in their hearts," who "come not up to the battle of the Lord against the mighty," who "follow not after holiness," who walk not "worthy of the vocation wherewith they are called," who "seek their own, not the things which are Jesus Christ's," who give neither time nor care to aught beyond the concerns of this present world. So it was even in churches founded by Apostles, and while still remaining under their personal supervision. So it has been to a much greater extent, and often with disastrous effect upon the moral influence of the Church, in later ages. Our Lord himself foretold that it should be so in His kingdom on earth until His coming for judgment, and He admonishes His servants to bear with it as He, in His infinite patience, bears with it. But to whatever extent it has at any time prevailed here, and whatever grief or pain it may have occasioned the faithful watchman for souls, every minister of Christ whose privilege it has been to labor in this parish, would testify that he has found here, among every class, willing and diligent helpers, consecrated lives, men and women "strong in the Lord and in the power of His might," in number proportionately above that which can be commonly reckoned. These are the true, the divinely reared bulwarks of Zion, against which not even infernal hosts can prevail. Within them her people

may rest securely, for "God is in the midst of her, therefore she shall not be removed." Well, then, my brethren, may you be confident and rejoice in the confidence, that as for two centuries God has maintained the right and the cause of His servants here, and saved them from the adversary's hand, and prospered them in their undertakings, and bestowed unspeakable blessings upon thousands and hundreds of thousands through their ministrations, so He will be, henceforth, their defence and refuge, and bless them in the work to which He has appointed them. It may be expected that I should make some reference to my own brief term of service in this noble parish, but I could say much more of the happiness which I found in it, and of the helpful and inspiring co-operation of my associates, than of anything accomplished through my personal efforts. Let me recall two or three incidents of my experience in those happy days, in honor of those dear friends, most of them now at rest in Paradise, who were then members of the Corporation or of the congregation of this chapel. Through their ready and generous response to my appeals or suggestions, the following results were attained at Trinity Chapel within a few months after my assumption of the duties of an Assistant Minister of the parish:

1. A free school for boys had been opened, with a hundred pupils in attendance.

2. A vested choir had been introduced, the members of which were largely from this school.

3. A flourishing mission had been established, which subsequently expanded into the noble work of the chapel of St. Chrysostom.

4. That most valuable charitable agency, the Employment Society, had been instituted, and was in full operation.

5. The doors of Trinity Chapel Home for Aged Women had been opened.

Every appeal to the Corporation for money on account of these works, from the founding of the school to the building of St. Chrysostom's Chapel, was cordially endorsed by the rector,

and readily granted by the vestry; and like appeals, whether for money or labor, to the congregation met with an equally hearty response. Now here else had I found my own labor so effective, or my personal efforts so immediately fruitful as here. Happy indeed were those days, and I recall them with devout thankfulness to God. Considering the spiritual needs of this great metropolis, and the demand there is here for that light and that salt which can be diffused only by the teaching and wholesome example of those who have themselves been taught and purified by the Gospel and precepts of Christ, we may well be thankful for the multiplication of all agencies which minister to that end; for every voice by which Christ is preached; for every temple reared for the honor of His Name, and calling men to bow the knee to Him as King of kings and Lord of lords; for every undertaking inspired by His divine charity; for the example of every life which is "hid with Christ in God." But especially should the officers and members of every parish having large endowments, and of every Christian organization having large resources "look not only on its own things, but also on the things of others stretching out hands on every side, not for grasping, but for giving; not in jealous strife, but to bestow the bread of life even upon the unthankful and the evil. The source of my own deepest joy today is in the contemplation of this parish as such an almoner. I see in her face, as she thus stands, the face of an angel from the throne on high, teaching us how to "overcome evil with good;" how to be the true children of our heavenly Father; how to allay the strifes and discords of earth; how to realize the fulfilment of that prayer which the King himself has put upon our lips:

"Thy kingdom come: Thy will be done on earth, as it is in heaven."

AN HISTORIC RETROSPECT.

By the Reverend William H. Vibbert, S.T.D.,

vicar of trinity chapel.

Delivered in Trinity Chapel, May the Second.

THE rector of Trinity parish, in devolving upon his vicars the duty of speaking about "the history and state of the parish," lays upon me a specific task, to which I gladly address myself with the hope that a brief review of our parochial history may serve to deepen our appreciation of the privilege of membership in so ancient and honorable an institution, to endear it to the hearts of us all, and to incite us to do all that in us lies to strengthen and extend its power and influence for good.

We are met together to-day, to inaugurate the series of services commemorative of the 200th anniversary of the granting of the charter of this venerable parish by His Royal Majesty, William III. "This great foundation, while not a Cathedral Church, is well-known to be a unique parish Church, if not the most influential and powerful one since the foundation of Christianity." Wallace terms this Church "*mater urbis et orbis,*" and the "*San Giovanni Laterano* of the new world."

Indeed, a parish, the line of whose splendid and illustrious history extends back for two centuries, may well rejoice in the privilege of commemorating the day when its charter was granted, as well as in the benediction with which Almighty God has blessed it in the progress of the years that have rolled by under the smile of His favor and the glory of His grace.

Two hundred years is indeed a long period in a *country* which goes back scarcely four hundred years in the story of its own existence; and in a *city* which looks to its birthday only about forty-four years previous to the starting of Trinity Church. Two hundred years! Our thoughts revert to a little hamlet

gathered around a fort in the extreme southern portion of Manhattan Island, and included in that section of the city lying between the Battery and Maiden Lane. Although New York was included in the grant of a patent made by James I. to the Virginia Company in 1606—a patent which embraced the entire Atlantic coast from Cape Fear to Nova Scotia (Arcadia excepted) —yet after the voyage of Hudson in 1609 in search of a shorter route to Far Cathay, who sailed up the river that bears his name until the sailor's report "seven foot and unconstant soundings" warned him that his search was vain—after that voyage, the Dutch came and held possession of this island until the English conquest in 1664. During that period a new city appeared in the annals of the world, and the birth of New Amsterdam—as it was named—was announced on the evening of the Feast of Candlemas, 1653.

Meanwhile the English settlers grew in numbers and influence, protesting, after a prevalent English custom, against the growth and advance of anybody but themselves, until in 1664 they obtained the reins of government; and on the eighth day of September of that year, they gave to the little city of 1500 souls the name of New York. Retaken by the Dutch in August, 1673, and called New Orange; by the treaty of Westminster it was restored to the English, November 10, 1674, resumed its former name of New York, and was then finally and permanently ceded to the English Crown.

During this early chequered history the religious element was ever prominent. "Two comforters of the sick had been sent over from Holland with Governor Minuit (1626) whose specified duties were to read the Bible and lead in devotional exercises every Sabbath morning." Two years later the learned Jonas Michaelius was employed to officiate at religious meetings and to instruct the children. Members of other religious bodies of Christians from time to time assembled for worship, but under the domination of the Reformed Dutch Church, which was virtually the established religion of the colony, they do not seem to have had a very happy time. Andros, in 1678, reported that

"ministers were scarce and religions many, but there were no beggars in New York, and all the poor were cared for." But during this period of Dutch rule, while the English were authorized to maintain worship by themselves contrary to the state religion, no trace of any attempt to publicly use the Book of Common Prayer can be found. On the Sunday following the surrender of the New Netherlands to the English (September 14, 1664), Governor Nicolls being a Churchman, the service according to the ritual of the English Prayer Book was said for the first time by the chaplain of the English forces in the Dutch chapel in the fort. It having been agreed in the Articles of Capitulation that the Dutch should enjoy all their religious liberties and retain their own substantial stone church edifice which was within the fort, it was very cordially arranged that the services of the Church of England should regularly take place in the same sanctuary after the close of the usual morning worship. These services were for a brief season discontinued while the Dutch were in possession of the government, but the order of the Prayer Book was resumed in 1674 and continued regularly, the Dutch and English using the fort chapel on Sundays at different hours. In 1678 the Rev. Charles Wolley came with Governor Andros as chaplain of the British forces in New York, the first English Church clergymen resident in the city. By his contemporaries he is described as "a gentleman of learning and observation; sociable of habit and charitable in feeling." I find a reference to his services in the fort in Danker and Sluyter's journal. They say "after the prayers and ceremonies, a young man went into the pulpit who thought he was performing wonders. He had a little book in his hand, out of which he read his sermon, which was about a quarter of an hour long. With this the services were concluded, at which we could not be sufficiently astonished." One might think that the brevity of the sermon would have commended the good parson to a more lenient and charitable judgment.

In 1686 the English Church, as by law established, seems to have been solidly settled on this island, under the jurisdiction

of the Bishop of London, Dr. John Gordon being the English chaplain; and in 1693 Governor Fletcher in his zeal for the good of the Church, built a small chapel in the fort to which the queen gave plate, books, and furniture. It stood till the fire of 1741, when, with the other buildings, it was consumed.

In the year 1693 was passed the famous "Ministry Act," by which the Assembly ordered the election by the freeholders of the city, of two church wardens, and ten vestrymen to call, induct one, good sufficient Protestant minister to officiate and to have the care of souls in the city of New York, and to lay a reasonable tax on the city for his maintenance; and for his encouragement he was to receive one hundred pounds. It is quite important to note that the wardens and vestrymen chosen under this Act were *civil* officers, and quite distinct from the vestry of Trinity Church, which corporation had no existence at that time. In fact these civil vestrymen had nothing whatever to do with our parish.

In April, 1695, the Assembly declared in response to a petition of five of these civil wardens and vestrymen, that it was their opinion that the vestrymen and church wardens have power to call a *dissenting* Protestant minister, to be paid and maintained as the Act directs. The petulant and peppery Fletcher sharply rebuked the members of the Assembly for meddling with what they did not understand. "The laws," said he, "are to be interpreted only by judges; there are no such officers as church wardens and vestrymen in any Protestant Church but the Church of England!"

This interpretation of the Act by the Assembly opened the eyes of Churchmen to the fact that they must make a campaign for their standing and principles. The Rev. John Miller, the Episcopal clergyman at the fort, as soon as the Ministry Act was enacted, demanded induction into the living, but his demand was disallowed and he sailed for England. The Managers of the Church of England, to whom belongs the credit of founding our parish, thereupon called an earnest and energetic young man, Mr. Wm. Vesey, born and bred a Churchman in Braintree,

Mass., who was acting as lay-reader at the time, holding the services of the Church at Sag and Hempstead, on Long Island. Elected as their minister by the congregation of the members of the English Church in this city (January 14, 1696), provided he would take Holy Orders; he sailed away to England for this purpose, and having been duly ordained, returned to New York in December of that same year. During his absence the Managers of the Church of England applied to the Assembly for an Act of Incorporation, which was graciously granted, approved and ratified by the Governor and Council on the sixth of May, 1697, by which a "certain church and steeple lately built in the city of New York, with a certain piece or parcel of ground adjoining thereunto (then follows a full description of the land), was to be known as the parish of Trinity Church." The wardens and vestrymen were duly named and constituted, and with the Bishop of London for their titular rector, were established a body corporate and politic with all the privileges and powers usually pertaining to the same. This was the beginning of Trinity Church. When the Rev. Mr. Vesey returned to New York he found a new parish with its own charter, but lacking a rector; the appointment of the Right Rev. Dr. Compton, the Lord Bishop of London, as rector, who could not actually fulfil the duties of the office, being a mere temporary arrangement to provide the corporation with a head. Mr. Vesey was elected rector by the *city* vestry, and as the rising edifice of Trinity Church was not completed, he was inducted into the rectorship on Christmas Day, 1697, by Gov. Fletcher, in the new Dutch Church on Garden Street (now Exchange Place).

The parish church, occupying the same site as the present edifice, was opened for the first time for divine service on March 13, 1698.

Trouble having arisen between the rector and the city vestry, who refused to pay his salary, his name and honor having been assailed by Governor Hunter, who also attempted to deprive the church of its property, and the finances of the parish becoming involved, in 1714 Mr. Vesey sailed for England to

obtain redress and also aid for carrying on the work of the infant parish. He entered New York again in triumph, having been appointed as commissary of the Bishop of London, with the general oversight of the Church in the colony. For fifty years he presided over the parish with usefulness and honor, until his death, July 11, 1746. It was during his incumbency that the land known as the Queen's Farm, which formerly belonged to Anneke Jans Bogardus, came into possession of Trinity parish. It was sold under her will, and after passing through the hands of several owners became the property of the Crown, which first leased it to our parish and finally presented it to this Church by deed patent signed by Lord Cornbury, 1705. It was a mere farm at the time, of comparatively little value; but with the increase and prosperity of the city, it also grew in value, and to it a large number of parishes and churches in this city and state owe their existence and welfare.

Besides Mr. Vesey's immediate duties as rector of Trinity Church, he took a deep and personal interest in the missions to the Indians, and in the education and Christianization of the colored people of the colony. He also established a parish school and Sunday-school, and through his influence and support the music of the Church—for which Trinity Church has ever since been famous—was cultivated and developed.

The Rev. Henry Barclay, a faithful and devoted missionary to the Mohawk Indians, became rector October 23, 1746, and the number of the members of the Church being largely increased by a great influx of the Dutch, the first chapel-of-ease, St. George's Chapel, was built on Nassau Street, near Fair Street, and consecrated July 1, 1752. Mr. Barclay, like his predecessor, was especially interested in the music of the Church, and, as a step in its development, secured the services of William Tuckey as a teacher of singing. As an evidence of his faithfulness as a pastor and of the flourishing growth of the congregation, we note that in the single year, 1763 to 1764, Mr. Barclay "married 137 couples and baptised 431 adults and children." In his term of office, it is also worthy of remark, that the Bogardus

heirs, having brought suit against the corporation for sixty acres of the King's Farm, were thrown out of court as having no case against the church.

From 1764 to 1777 the Rev. Samuel Auchmuty served as rector, with the Rev. Messrs. Ogilvie and Inglis as his assistants.

Accessions from the Dutch Church rapidly augmented the ranks of the Churchmen, despite the efforts of a great revival preacher, the Rev. Archibald Laidlie, who had been imported from Flushing, Zeeland, to stay the defections. At the close of a prayer meeting in the Dutch Church one evening, many of the congregation gathered about him, saying: "Ah! Dominie, we offered up many an earnest prayer in Dutch for your coming among us; but truly, the Lord has heard us in English!" This influx necessitated the building of another chapel-of-ease, so that St. Paul's Chapel, begun in 1763, was completed, and consecrated October 30, 1766, with great pomp and ceremony, his Excellency Sir Henry Moore, by permission of the vestry, introducing a band of music. At that service all the authorities of the state by their presence recognized Trinity parish as the legal establishment.

The Rev. Charles Inglis was chosen as the successor of Mr. Auchmuty, and as Trinity Church with its rectory and parish school building had been destroyed in the great fire of September 21, 1776, he was instituted in the churchyard by placing his hand on the ruined wall of the church. The rector was a strong loyalist, and in those stirring days of the Revolution, finding himself out of sympathy with the country, the city and the parishioners, he tendered his resignation on November 1, 1783, withdrew to Halifax, and in 1787 was consecrated the first Bishop of Nova Scotia.

Dr. Moore was elected as his successor, but did not enter upon the duties of the rectorship, and in 1784, the Rev. Samuel Provoost was chosen to that office. In February, 1787, he was consecrated in Lambeth Palace, although he still retained the position of rector of Trinity Church, and entered New York harbor on Easter Sunday as the first Bishop of New York.

These were dark days for the Church, and the lot of its members after the war of the Revolution was very hard. In the colony of New York, the clergy, many of whom were missionaries of the Society for the Propagation of the Gospel in Foreign Parts, and bound by the oath of allegiance which accompanied their ordination to be loyal in their fealty to the British Constitution, were looked upon with suspicion and distrust by the patriots; and the members of the Church, being members of the Church of England in America, and so generally royalists, had been proscribed during the conflict and were now under political and social ban. The popular opinion of the Church regarded it as practically defunct, as "a piece of heavy baggage which the British had left behind them when they evacuated New York." Even Bishop Provoost did not think that the Church would survive that generation.

However, under the patriotic Bishop, Trinity parish began to recover its strength and set about rebuilding its church, which, more beautiful and stately than the former house, was consecrated on Lady Day, 1789, amid much rejoicing. The finances of the parish must have greatly improved since 1770, when Mr. Provoost withdrew from the position of assistant minister because the parish could not pay his salary, for we find in 1796 the corporation building and endowing St. Mark's Church at a cost of over $200,000 (present value), and handing it over as a munificent present to a corporation organized to receive it. As an instance of the catholic and large-hearted generosity of the corporation we may cite the present of a good and valuable lot of land to the Presbyterians.

When Bishop Provoost retired from the position of rector on September 8, 1800, he was succeeded by the Rev. Dr. Benjamin Moore.

The growth of the city causing a need for another chapel-of-ease further uptown, the corner-stone of St. John's Chapel was laid in 1803 on the site chosen in Varick Street. The spot selected was one of the most desolate imaginable, the scenery comprehending little else than a dreary marsh covered with

brambles and bushes, and tenanted by frogs and watersnakes. Such was the estimation in which the land thereabouts was held, that when six acres near the head of Canal Street and Broadway were offered to the Lutherans, they declined the gift, inasmuch as the land was not worth the fencing in!

St. John's was built at a very great cost for that day and was consecrated in 1807. Trinity rectory was also built in that vicinity, and was afterwards converted into Trinity Hospital.

A donation of twenty-five valuable lots of land (then worth about $66,000), an organ valued at $5,000, and $7,400 in cash was made to the corporation of Grace Church, which erected a building on the corner of Rector Street and Broadway, in 1805.

Thus with lavish and open hands, Old Trinity gave right and left until it had disposed of nearly two-thirds of its valuable estate. Was ever such giving known? Gifts of plate, organs, bells, salaries, and lots of land were a common occurrence; donations reached hundreds of aged and infirm clergymen from time to time; institutions of learning were endowed and loans were granted to them; financial help was also extended to weak parishes, so that in a few years these gifts exceeded two millions of dollars.

Dr. Moore, although consecrated Bishop of New York September 11, 1801, retained the office of rector of the parish until his death, February 27, 1816, his assistant meanwhile fulfilling the duties of that office. At Bishop Moore's death that assistant minister succeeded to the rectorship (March 11, 1816), and, in Dr. John Henry Hobart, not only was the glory of the parish increased, but the Church at large was strengthened and encouraged. His character, talents, energy and labors are too well known in this diocese to need any encomium here. As I look at him he seems to me to tower up higher as Bishop of the diocese than as rector of this parish, although he was never lacking in fidelity to his parochial duties. He was the first Churchman of his day, and although his day was a dark one for the prospects of the Church, yet he filled it with brightness and hope. He believed in the Church, in its sacraments, its faith, its

ministry, its order. He pressed upon every one by pen and voice, by personal presence and by his prolific publications, in season and out of season, the uncompromising and exclusive claims of the Church, stamped upon the whole ecclesiastical organization the impress of his mind, and gave a tone to the Church at large, the effects of which are felt unto this day.

At his death Dr. Wm. Berrian became rector October 11, 1830, and continued in office until his decease in 1862. His rectorship is noteworthy for the building of the present stately and noble parish church, and for the erection of the chapel in which we are worshipping to-day, which was built for the accommodation of those members of the parish, who, having removed to the upper part of the city, were at such distances from the churches of the parish that they could not attend them without great inconvenience and difficulty.

The second Trinity Church, which was built in 1788, becoming unsafe, was pulled down in 1839; the corner-stone of the new edifice was laid June 3, 1841, and the building was consecrated on Ascension Day, 1846.

Trinity Chapel was begun in 1851 and fully completed in 1856; its consecration, however, took place April 1855, before it was quite finished. But why, I have tried in vain to discover. The first ministers in charge were Dr. Higbee and Dr. Hobart, the former of whom has been described as one of the most eloquent preachers that the American Church has known. Dr. Neely succeeded Dr. Higbee in 1864, and after his consecration as Bishop of Maine in 1866, the chapel was put in charge of Dr. Swope, who administered it until his death, March 28, 1890.

Dr. Dix, the present rector, was chosen November 10, 1862, and was inducted into his office on the day following. Under his able and wise administration the work and influence of this ancient parish have largely increased. Five chapels have been established in his time; to wit, the missionary chapels of St. Chrysostom, St. Augustine, St. Cornelius, and St. Luke, together with the noble pile of St. Agnes. Of the nine churches in the parish four are entirely free; St. Paul's is free with the exception

of a few pews owned by individuals, and St. John's also is almost entirely free. In the three churches in which the pews are rented, the rental is at a very low figure—not more than one-quarter of the rates that are paid in other churches of the city of the same grade. At Trinity Church, Trinity Chapel and St. Agnes' Chapel these low rates are not intended to make religion *cheap*, but it is expected that the parishioners shall give largely and generously to the various charitable and beneficent works that are carried on in these several congregations, toward which the corporation does not give one single cent. Having provided so generously and on so large a scale for the necessary current expenses of these chapels, it is only fair and reasonable for the vestry to expect that the worshippers should handsomely support the charitable objects inaugurated and maintained in such chapels.

Time does not allow us to make more than a passing reference to the Sunday, Parish and Night Schools, Kindergartens, Industrial Societies, Guilds, Boys' and Girls' Clubs, Mothers' Meetings, Hospital, Dispensaries, Homes for the Aged, Seaside Resorts, Summer Homes, Missionary Organizations, Employment Societies, Reading Rooms, Relief Bureau, Kitchen, Cooking and Sewing Schools, etc., etc. In fact there is no branch or department of work for the good of the bodies and souls of men that legitimately belongs to the Church which does not find a place among the beneficent activities and organizations of Trinity parish. Under the reign of the present rector, who stands behind, encourages and inspires every good work, the development of the charitable life of the congregations and the extension, nurture and conservation of Church work in this city are truly wonderful, and the good that is accomplished on every side is simply beyond calculation.

In this hasty and imperfect outline of the history of Trinity parish, we have traced its story down to this two hundredth anniversary of the granting of its charter; and at this point we may pause to consider what Trinity Church stands for to-day.

1. It stands in the first place for sound Churchmanship, for a steadfast adherence to the old truths of the Catholic Creed,

for the maintenance of the Apostolic ministry, for the supernatural grace and character of the Sacraments of the Gospel and for their faithful administration; for a stately, solemn and impressive ritual, for a sober standard of holy living, and for the defence of the truth as this Church hath received the same.

2. It stands also for its zealous devotion to the cause of Christian education and sound intellectual culture. The system of parish schools, which extends to nearly all the chapels of the parish, was inaugurated by the first rector, who also instituted a Sunday-school full forty years before Robert Raikes (the reputed author of such schools) ever began one. The broad foundation of Columbia College was laid by the bounty of this parish; and to the same fostering source Trinity College owes its life. Trinity Church founded and enriched the New York Protestant Episcopal Public School, now known as Trinity School, and also gave a large and valuable grant of land to the trustees of the Free School Society of this city. It instituted the "Society for the Promotion of Religion and Learning" and set it up with an ample endowment. It was in Trinity Church on Monday, May 27, 1817, in the morning, that the General Theological Seminary was born; and from Mr. Sherred, one of its vestry, that it received the noble legacy by which the Seminary was established in New York. Hobart College, too, owes much to the fostering care and aid of the corporation of this parish, which also supports numerous scholarships for worthy and necessitous students in very many of our institutions of learning.

3. Trinity parish also stands for all sorts of beneficent charitable work and aid for the bodies and souls of the poor, the sick, the needy, and him that hath no helper. It feeds the hungry, clothes the naked, ministers to the sick, makes the solitary to dwell in households, and sheds peace, comfort, light, healing and blessing on every side.

4. It stands pre-eminent for missionary zeal and for Church extension, its corporation and its parishioners vying with each other to send the glad tidings of the Gospel throughout our city, our diocese, our state, our country, as well as to the people still

sitting in darkness and in the shadow of death. The list of churches it has built, sustained and nurtured, is a long, bright roll of which we may truly be proud, and for which our grateful thanks should ever be rising to God,

The story of this ancient and honorable parish for the past two hundred years is the story of the maintenance of the Christian religion, of the strengthening the foundations of the Church of God, of the provision of the means of a sound education, of comforting and succoring the sick, of relieving the needy, of cultivating the taste of the people by the refining influence of music, architecture and beautiful worship, of steadfast fidelity in the administration of a great trust, of lavish generosity, of faithful labors, of missionary zeal, of Church extension, of promoting the order and stability of society, and of contributing toward the security and permanency of the institutions of our common civilization.

Dear brethren, we have entered indeed into a goodly heritage and the lines are fallen to us in pleasant places. Our privilege makes our duty. Be it ours to cherish the works that have been inaugurated and left for our help and strength, and to do all that lies in our power to promote and continue the noble deeds that have been wrought for Christ and His Church; that we may do our part as worthy successors of the worthy men that have gone before us, and as members of this old parish, to hand down the noble inheritance in which we share to those that shall come after us, for the blessing of the world, for the good of the Church, and for the glory of the Triune God, whose blessed and august Name is enshrined in the title by which this venerable parish is known and honored in the city of its birth and throughout the length and breadth of this good land.

THE WITNESS OF THE PAST.

FROM A SERMON

BY THE REV. J. NEVETT STEELE, S.T.B., MUS.DOC.,

VICAR OF TRINITY CHURCH.

DELIVERED IN TRINITY CHURCH ON SUNDAY, MAY THE SECOND.

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."—DEUT. xxxii., 7.

THERE is one thought it would be well to emphasize just here—it is this: We cannot separate ourselves from the past. We cannot take up life in any department without close relationship with the past. It is easy to say, "Blot out the memory of the past," but it is impossible to blot out the past itself. The past, our past, your past and my past, is there, and, whether we forget it or no, we cannot sever our connection with it; it is there: it is ours. We may regret it, we may be sorry for much of it, we may be thankful for it, too, and bless God's holy Name for much that is in it, but we cannot make it as though it had never been. Our past full of joy or woe; full of noble impulses and virtuous actions; full of sin and evil; full of falls and risings; full of judgments and mercies, full of tears of joy or sorrow—our past, full to the brim, is ours, and we must remember it, sometime. We cannot get away from it. We may improve upon it; we may fall below it; we may use it for advancement to better things; we may abuse it by lowering its standard, but it is ours, and it is with us; we cannot get away from it. When we speak of forgetting the past, it is not as though we would mean to say, "we blot out its existence," but only this, that in so far as the memory of the past stands as a hindrance to our advancement, we put it away from us; we try to resist its downward pull. We do not sit down, and moan, and groan over it, but with spirit, and determination to rise up, we forget those things that

are behind, and press on. And we "make of our own dead selves stepping-stones to higher things."

So in the history of institutions, the Family, the State, the Church, we cannot separate ourselves from the past, though that past be full of sin, crime, shame, error, and mistake. There are those to-day who clamor for what they call "freedom from institutional fetters." They want neither Family, State, nor Church. They point to the errors and sins of the past and say, "Let us take up life without these institutions. Let us do away with family life, and have free love and all that follows in its course. Marriage and all the relations that spring from it are miserable failures. Let us do away with the State, and all civil authority; let every man do that which seemeth right in his own eyes. Legislation and political life are corrupt and shameful. Let us do away with the Church; she has made so many mistakes in the past—she stands to-day as 'the great robber of the pockets and brains of the world.' Down with all institutions!" Let every person "proclaim himself"—"it is magnificent to be the sole proprietor of yourself." So, therefore, owe allegiance to no one woman in the bonds of holy matrimony; be proprietor of yourself! Acknowledge no authority in temporal matters in the State; be proprietor of yourself! Do not believe in any Church, or render worship to anything but yourself; be proprietor of yourself! Ah, yes! But the past! We cannot get away from that, and that past tells us this, that apart from all that is good or bad in their history, the institutions of the Family, the State, the Church are divine institutions and we cannot do away with them. "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."

Of course, we know perfectly well that no serious, thoughtful person is ever misled by such shallow oratory and illogical deductions as we have quoted above; but there will always be a few people that can be gathered together, who are willing to applaud to the echo the man who appeals to their lowest self, and who, with ribald blasphemy, assails the faith of their

forefathers; but to any man who thinks and reasons, the past in its history tells him clearly that such institutions as the Family, the State, and the Church are of divine ordering, and therefore cannot be done away with.

All through the past we have been receiving a message that purports to come from God. All through the Old Testament history we have the phrase—"And God said"—always God's message. Whether it be spoken directly, or through prophet, priest, king, or judge, through State or Church, it is always the same thing, the message of God to man. No prophet ever spoke in his own name, or ever professed to give his own message. No Christian preacher, Bishop, Priest, or Deacon, or licensed layman, has ever thought to come before men with his own message, or in his own name, but always in the Name of God, and with God's message. The Church of Christ comes to men, not in the power or with the authority of man, but in the power of the Resurrection of Christ, and with His authority, and in His Name. She brings the same message that has been delivered so often in the past, the message of God to man. She speaks to the spiritual Israel of God. She knows their needs, their struggles, their failures, their sins, and their rebellions. She remembers, too, the wonderful and manifold mercies of God shown to them all through the past, and to-day, in unison with the voice of Moses and the prophets, and all the preachers that have spoken in the past, she calls out to all men, "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."

To-day, in this old parish church, we begin the week of celebration in commemoration of the two hundredth anniversary of the granting, by King William the Third, of England, of the Charter of Incorporation; to put it in other words, we are celebrating our two hundredth anniversary. * * *

Every anniversary is the border line where the past and the future meet. The Church calls out to men to-day, "Remember the days of old." She bids us exercise that faculty of the

mind by which the past is brought back. Yes! Remember! What shall we remember? Why, remember first of all, this, that through the years that have passed "the eternal God has been our refuge, and underneath are the everlasting arms." Remember the love of God, His great mercies and loving kindness that ever were of old; remember our own personal blessings, remember how God has helped us in our many distresses. Look back and remember some special deliverance. Remember your own sins and rebellions, your own carelessness, and neglect of God's honor. Yes! We are to remember, and when we remember, we must consider. Consider what has transpired in the life and history of others. We are bid to exercise the faculty of memory; to reflect, to consider, in order that we may see and know how great a work God has wrought in the world, what He has done for the good of men, aud what He has done for us as individuals. "Remember the days of old, consider the years of many generations." Do this, and it will not fail, but your love for God will be intensified, and you will serve Him better; your zeal will be quickened to good works, and you will thank God for the spiritual work that has been done by this old church. For two hundred years she has spoken to the hearts of men, and lifted them up by the comfort of God's Holy Word, and by the administration of the life-giving and life-sustaining Sacraments. Every relationship of life has been sanctified, from infancy to old age; from Baptism, through Confirmation, the Holy Communion, Matrimony, sickness and death, she has stood by, with God's blessing in her hand. And as she has done, so she will do, by the grace of God, until this earthly stage is over. Remember—ah, yes! Dear old Trinity! Many a soul remembers thee, and thanks God for what He has done through thee.

But there is something else for us to do besides remember: "we must ask our fathers, and they will shew us; and our elders, and they will tell us." We must ask, we must inquire, we must recognize authority; we must have faith and the power to believe. It is one of the great things we need to-day; to believe on the testimony of others as well as upon our own experience.

So the wonderful works of God are to be handed down from man to man. Our fathers will tell us what God did for them; we, in turn, will tell our children what God has done for us. Oh, man! will you be dumb before your child when he asks you sometime—"What mean ye by this service?" Let us be able to tell our children the reasonableness of our faith and love.

This old church stands to-day as the voice of God calling out to man, "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." They will tell thee of all the wonderful works of God, and therein shall thy heart rejoice.

ST. PAUL'S CHAPEL.

FROM AN ADDRESS

BY THE REVEREND WILLIAM MONTAGUE GEER, M.A,

VICAR.

DELIVERED IN ST. PAUL'S CHAPEL ON SUNDAY, MAY THE SECOND.

I HAVE thought it desirable to consume so much time this morning in building up the general historical frame work of the Church in America, that it would be unreasonable to ask you to listen to a detailed history of this venerable chapel, with which you are already so familiar. Had I time to dwell upon this theme, it would divide itself into the following heads: and I think this arrangement, if not historically exact, may serve to give us in a few words a bird's-eye view of this interesting subject, which is the utmost permitted on this occasion.

St. Paul's was erected, as we have seen, as a chapel-of-ease of Trinity Church, in A.D. 1766, so that it is now the oldest church edifice—in fact the oldest public building in the city. During this first period of her existence, we may call the chapel St. Paul's in the fields, for (strange, almost incredible, as it now seems) this chapel was once surrounded by fields and orchards and swamps, and all the expressions of rural life; and commanded an unobstructed view, over beautiful landscapes, of both the Hudson and the East Rivers.

Next we may speak of the chapel as St. Paul's in the suburbs, during which period (1776-1789) it was the parish church, while the Mother Church was being rebuilt, after having been previously destroyed by fire.

For several years during this period, this chapel, as we all know, was the chosen place of worship of General Washington, who was a regular worshipper in these courts of the Lord's house; and on April 30, 1789, immediately after his inauguration as first President of the United States, he and both houses of Congress came in procession to St. Paul's, where Bishop Provoost, chaplain to the Senate, read appropriate services.

Next it is St. Paul's in the heart of the city. Then it is St. Paul's in the lower part of the city; and now it is St. Paul's in the very heart of the most crowded business section of one of the largest cities in the world. What an interesting history is here! Yet when we turn, as turn we must, abruptly, from the past to the present, we find the old chapel, as is well-known to most of you, doing an important work—mainly, thank God, among those classes of people who, residing with their children in the down town wards, most highly appreciate the services of the church. With over 500 children in actual attendance on the services of the Sunday-school; Confirmation classes still averaging in the neighborhood of fifty candidates every year; and good and encouraging, if not brilliant, congregations at nearly all the services, we need not fear that this house of God has outlived its usefulness, or that it is likely soon to be numbered among those venerable shrines, which throughout the world are permitted to exist simply by reason of their historic interest.

And the success attending our efforts to make St. Paul's of more and more service to men and women transacting business in this section of the city, which is only a further development of the same line of work begun years ago, gives us cause to hope that the unique position of this chapel may lead to its being an increasingly important spiritual centre for Church work among the busiest classes of people in the world. The attendance upon the special Friday half-hour services for business men during Advent and Lent, and upon the weekly Litany service, justify all reasonable hopes of this kind, especially when it is noted that, by a conservative estimate, over 1,000 persons took part in the 10.30 and noonday services in this chapel on Good Friday last.

ST. JOHN'S CHAPEL.

FROM A SERMON

BY THE REVEREND PHILIP A. H. BROWN, M.A.,

VICAR.

DELIVERED IN ST. JOHN'S CHAPEL ON SUNDAY, MAY THE SECOND.

IN the year 1792 a committee of the vestry was "instructed to ascertain what part of the land belonging to the corporation ought to be reserved for another church, parsonage, schoolhouse, burial ground and other public purposes." It would seem that for ten years the suggestion was not acted upon, but in 1802 it was resolved that a room be hired by the rector for the assembling of persons to attend public worship in the neighborhood of Brannon (now Spring) Street, and that it was expedient that another church be built.

The first situation proposed was the square formed by Duane, Greenwich, Hudson and Jay Streets. This was abandoned for the present site of St. John's Chapel. There was much criticism of this site, as the surroundings were supposed to be unsuitable for a church building. It was spoken of as a "wild and marshy spot." A pond on the east side of what was known as Lispenard's garden had to be filled up. Not long before the erection of St. John's, a plot of six acres in this immediate neighborhood had been offered by a gentleman to the trustees of the Lutheran Church, but had been declined "as it was inexpedient to accept the gift because the land was not worth fencing in."

St. John's was begun in 1803, and finished in 1807. It cost some $173,000, a very large sum for that day, far exceeding the expectation of the vestry. The organ was ordered in Philadelphia at a cost of $6,000. In the last war with England it was taken by a British cruiser and it cost $2,000 more to redeem it. The chapel was consecrated by Bishop Moore in the year it was finished. The sermon was preached by the Rev. Dr. Wilkins,

described as a "noble man, a powerful writer, a friend of Seabury and Chandler." The church has undergone alterations and enlargement several times, the most considerable being the addition of the present chancel. Formerly the church was what is familiarly known as a "three-decker." The altar was on a slight elevation, above it the prayer-desk, still above that the pulpit, reached from a door behind. It is now ninety years since this chapel was consecrated. It stands to-day, with its weather-beaten, but still magnificent porch, its thick strong walls, built to last for centuries, one of the finest specimens of this kind of architecture to be found in the country. There are in this city many more costly church buildings, but I don't know of any which so impresses me with the quiet dignity belonging to the House of God as does St. John's. Within as without, the lines are in beautiful proportion. Without doubt this was greatly enhanced by the addition of the chancel. The wood work, while simple, is appropriate to the building, and its condition to-day shows the good quality of the work done ninety years ago. (Let me say here that having spent twenty-three years of my ministry in this chapel I have an affection for every part of it.)

With the history of Trinity parish has been associated a large number of the most prominent family names in the history of the city. Most of the streets in the lower part of the city bear their names. Several have the names of the clergy of the parish, as Vesey, Barclay, Charlton, and we have also Rector and Vestry Streets. After St. John's was finished, many of these families took seats in the new chapel, some of whose descendants are with us to-day. St. John's Park was the most beautiful small park in the state. The neighborhood soon became a most desirable place of residence. Yet in 1857, forty years ago, the Rev. Dr. Weston, in a sermon preached on the fiftieth anniversary of the chapel's consecration, lamented the exodus uptown which had already begun. And this brings me to speak of the noble policy of the parish in not following that exodus. She has chosen rather to build new churches for the accommodation of her members who have moved away, and left the old churches

where they were. Trinity is where it was. St. Paul's is where it was. St. John's is where it was. From the same ancient pulpit she preaches the unchangeable word of God to the changing populations living near her ancient altar. For 200 years Trinity has shown in the most practical manner that, as the church of the living God, she is the church for all people. Many of you are familiar with the more recent history of the chapel. I think it was only between forty and fifty years ago that the assistant ministers were assigned to special pastoral duty at each church or chapel. The Rev. Dr. Wainwright, afterward provisional Bishop of the Diocese of New York, seems to have been the first especially identified with St. John's. He is said to have been an attractive preacher. A tablet to his memory is on yonder wall. After him came the Rev. S. H. Weston. He was appointed deacon in 1847 and assistant minister in 1855. He died in October, 1887. His death came as a personal loss to many of us who cherish to-day the remembrance of his many lovable qualities. He had at one time a wide reputation as a preacher, a large social acquaintance, and was a welcome guest in many a household. The lectern yonder was placed there as a memorial of him by many devoted parishioners and friends. With him was associated the Rev. John F. Young, afterward Bishop of Florida. In 1867 the Rev. Wm. H. Cooke was called as an assistant minister to help Dr. Weston in his work. He died in 1889, soon following Dr. Weston to the world beyond the veil. Almost his entire ministry was spent here. No one who heard him can ever forget his exquisite rendering of solo parts in many well-known pieces of sacred music. The altar cross was placed there above the altar by loving hands as a memorial of his long continued priestly work in this chapel.

A WITNESS TO THE FAITH.

FROM AN ADDRESS

BY THE REVEREND ARTHUR C. KIMBER, S.T.D.,

VICAR OF ST. AUGUSTINE'S CHAPEL.

DELIVERED IN ST. AUGUSTINE'S CHAPEL ON SUNDAY, MAY THE SECOND.

A FEW years ago we celebrated the 400th anniversary of the discovery of the Western hemisphere. Nearly a century elapsed before a permanent settlement was established by Europeans upon this continent. More than a century passed before a colony was planted where we are now.

To-day we celebrate the 200th anniversary of the granting of the charter by King William the Third of England to the parish of Trinity Church in New York. It is evident that the history of this great parish is contemporaneous with more than two-thirds of the history of civilization in the United States. The parish was nearly a hundred years old when the independence of our great republic, the United States of America, was acknowledged. When the first parish church was built, New York numbered but a few thousand people—4,302. Now it is a city of millions, surpassed in population by one city only on the globe. It has grown nearly a thousandfold.

It is not my intention to lay before you this morning the details of the history of our parish. You will hear these this evening. The study of history is profitable indeed, but its facts are fixed and unchangeable; we cannot modify them in the least degree. They are instructive; too often like wrecks that show the place of whirlpools and rocks they derive their value from the lessons that we draw from them for shaping our own course.

It is of the present, beloved, and of the future, made up of successive presents, that I would speak now. The successive presents that make the future, we ourselves, to a greater or less degree, control and create; they are, in fact, a part of ourselves.

The vital question is not, what we have been, but what we are and what we do; not our knowledge of the dead past, but

our present influence upon the world, and upon our fellowmen. It is in becoming not mere sepulchres of thought, but sources of incessant activity; each and every one of us is striving to do, and doing all that men can do in our present environment, to make the world better.

If we are thoughtful Christians there must well up in our hearts to-day a deep and whole-souled sense of gratitude to Almighty God, that we are members of this parish. Why? Not because of its worldly greatness, and wealth, and magnificence, but because of a certain kind of free and absolute independence that it possesses, and of which we all, both clergy and people, share. This independence is undoubtedly due to its possessing a large revenue from a rich endowment, but inspired with it those that minister in the parish feel free to preach the pure word of God, without fear of men. * * *

I feel certain that because the constitution of this parish is what it is we are kept from religious error to a much greater extent than it is probable we should be were we elsewhere. It would be unbecoming in this matter to draw comparisons between this parish and others of the Church in this country. Let us therefore think only of the great multitudes outside the Church that call themselves Christians. Why do we find among them such discordant doctrines? Why do we find the faith once for all delivered to the saints so divided and diminished and distorted? Why is man's faith so shaken and unstable?

It is impossible to believe that the teachers of sectarianism are all so ignorant that they cannot discern Catholic and Apostolic truth. But, in too many cases because of their surroundings and worldly interests, they lack courage to live up to their convictions. They allow themselves to become slaves to their environent. * * * * Naturally these professional teachers appreciate their own position; they know who their masters are, and know, too, how they must serve them if they would retain their favor. Almost the fortitude of a martyr is required by any prominent sectarian leader that would follow what he knows is the truth, and break away from his sect, and enter the Church.

Now with us, in this parish, matters are entirely different. For this we thank God. The vestry has always been composed of men noted for their high intellectual attainments, and for their unquestioned integrity. As a body they have been lovers of the truth. It is not at all remarkable that the vestrymen of Trinity Church have always been the first citizens of the city.

Moreover, we thank God for the confident belief which we have that the vestry will be in the future all that it has been in the past, and all that it is now.

You will see, my brethren, I trust, without further argument, how the clergy of this parish feel free, at all times, to preach the truth as God has revealed it unto them, in all its entirety and completeness. They have very little to deter them from performing their whole duty as faithful pastors, teaching, rebuking, leading and feeding the flocks that have been solemnly committed to their charge. The spiritual advantages that you enjoy from this state of things, and from having pastors such as you consequently have, are self-evident.

It has been a custom with earthly potentates on great occasions in their reigns to assume to themselves certain titles to impress the world with a sense of their magnificence and might. The grandest and most noble title that king or queen or emperor has ever assumed has been, "Defender of the Faith." If it were proper now so to do, it would seem, if we bore in mind the high character and standing of the men that have always composed the corporation of this parish; if we considered the learned and faithful clergy that have filled its pulpits, and ministered at its many altars; if we recalled the continuous history of the parish in establishing and supporting near and distant congregations, and in preserving, maintaining and disseminating the faith once for all delivered to the saints, it would seem, I repeat, that the glorious title of "Defender of Catholic and Apostolic Faith" could be most justly and rightly given to it.

ST. CHRYSOSTOM'S CHAPEL.

FROM A SERMON

BY THE REV. THOMAS HENRY SILL, M.A.

VICAR.

DELIVERED IN ST. CHRYSOSTOM'S CHAPEL ON SUNDAY, MAY THE SECOND.

"THE lot is fallen unto me in a fair ground, yea, I have a goodly heritage." Our position in Trinity parish is unique. On the 23d of April, 1867, an Act of the State Legislature was passed at Albany which enabled the rector, wardens and vestrymen of Trinity Church to buy this property, and in the year 1868 built this chapel, maintaining it ever since as a free mission church for the benefit of a neighborhood that could not support a church by itself. They hold this property as trustees, and our people are not members of the corporation as the communicants of the older chapels and the pewholders therein are. Very great are the benefits, then, which the gift of England's royal family has brought to us.

That gift of two hundred years ago, kept sacredly and used faithfully by those who are now our trustees, gives to us the privilege and blessings of the House of God, which for the past thirty years has been a true church home to hundreds and hundreds of this densely populated district of the west side.

These privileges and blessings are freely ours—while we are relieved of the care and the anxiety, the burden and toil of self-support, which support would be meagre and poor were we left alone to our own exertions. For my own part, dear brethren, I cannot but feel profoundly grateful that God, in His good providence, called me to this parish where I have been permitted for nearly thirty-two years to do a work that has kept me more than busy.

And one object of your coming and my coming up to this, our Jerusalem, this morning, is to give our testimony before men

as to the benefit we reap in our connection with Trinity parish. The rector, wardens and vestrymen of the parish are ever ready, and ever have been ready to second all worthy efforts of ours to carry on the Church's work in this neighborhood. They feel that the lower wards of the city are especially the care of their trusteeship, yet they come uptown here, and under the Act of the Legislature, to which I have referred, provided this destitute and ungodly district with this free Church; the first of a series of churches which they purpose building for just such localities of the city. Eight years after this chapel was built, they built St. Augustine's in East Houston Street, near the Bowery. Within the past five years or so they have bought and equipped St. Luke's Chapel in Hudson Street, thus adding another to the free churches of the parish. Let us then, beloved, at this special time of our parish festival, try and appreciate fully the blessings that are ours because we belong to Old Trinity. Let us appreciate the fact that the royal grant and charter of King William the Third, given two hundred years ago, have secured these blessings to the people of New York. Other churches may fail for non-support. Still others, getting the fever of the uptown movement, and leaving people behind them spiritually starving, may go to better places above, as they think, but the churches and schools of Old Trinity stand where they are put, blessed with an endowment, and not subject to the fickleness and unrest of fickle and changeable people.

RESPONSIBILITIES FOR THE FUTURE.

FROM AN ADDRESS

BY THE REVEREND EDWARD BRADLEY, D.D.,

VICAR OF ST. AGNES'.

DELIVERED IN ST. AGNES' CHAPEL, ON SUNDAY, MAY THE SECOND.

GLANCE first at the state of Europe and America 200 years ago. The year the charter was granted to Trinity Church, the peace of Ryswick ended the wars of William and Mary. The grand monarch was on the throne of France. Germany was threatened by the Turk. Spain was on the eve of the war of the succession. Europe needed America, for freedom to live, to work, and to worship. The democratic tide flowed across the sea. America had been discovered by the Cabots just 200 years before the charter was granted, under the auspices of the King and Church of England. Governor Fletcher prepared the way for Trinity Church and was called "an Episcopal bigot." The Church in America, more than is generally supposed, owes its continuance and prosperity, especially in New York under God, to Trinity Church. It is most significant to note that the Rev. Mr. Inglis, one of the early rectors, urged the "Venerable Society" to place the Church here, "on at least an equal footing with the denominations at once; for if such an opportunity be let slip such another will never offer again." It is the keynote of the future to which we turn, and suggests our responsibility.

History is the basis of the prophetic feeling. The story of the past reveals the progress of the eternal purposes of God in His Church. The Greeks measured the history of their states by Olympiads. Every four years they celebrated their progress by heroic games. Our country has only completed one century of her glorious Independence. We shall not measure her greatness, prosperity, and progress by Greek Olympiads, but by the greater cycles of the centuries. The parish, in completing its

two centuries, carries our minds to the still higher measure of continuity. The Church is the everlasting Kingdom of our Lord and Saviour, Jesus Christ, extending the narrow bounds of earth to the unmapped regions of heaven, exalting the race beyond the limitations of time by the salvation of immortality, and flashing the unclouded radiance of eternity over the revelations of the future.

The material progress of the past two centuries makes the possibilities of the future immeasurable. The danger is that the Church will be swallowed up of the world. There never was a greater demand for spirituality in the Church than now. Every power of light and grace must be evoked and worked to its utmost capacity. I am cheered by the facts of the Church's progress. She was handicapped at the start. I wonder she did not die. Had she been anything but divine she would have died. Washington even was suspected because he was a Churchman. She was looked upon as the patrician body, and an English exotic that ought to die. She was worse off than the infant Moses in the rushes of the Nile. No nursing mother came to take her up and care for her.

Every other Christian organization had nearly two hundred years the start of the Church. But this Saxon Church of this Saxon people has grown three times as fast as the nation, and has been pushing her army of gleaners into the fast ripening fields in every corner of the new world. Her missionary Episcopate, with its scores of faithful missionaries, her brotherhoods, and sisterhoods, and various organizations, and her Church Army breaking the way down to the lost and lowest, are stimulating the spiritual side of the men and women of the Church, and are breasting bravely the tide of agnostic scientific and selfish materialism, and agonizing by prayers and labors to turn back the tide of civilization and save it from a fatal plunge into the dead sea of spiritual death.

The leaders of our hosts will soon be gathered at Lambeth for counsel as to principles, and to be nerved for greater things yet for Christ and humanity by the power of the Holy Ghost.

We, of the rank and file, must stand by them; and victory for Christ and His Church on this continent, must be made sure among the things which are before. A passing glance at the details of the religious movements of the past two hundred years, will give us many lessons for the future tasks.

The loss of the Wesleyans will teach us not to put out with the cold breath of formal Churchmanship, any spark of evangelistic fervor kindled by the Spirit of God. The exaggerations now grown and constantly growing out of the splendid revival of Church teaching from the Oxford movement, will warn us that too great an advance in Churchmanship will lead only into false Catholicity, and into the swamp of mediævalism. The study of the phases of unbelief through which the Church has passed, will arm us for the wiser defense of the Nicene faith, once and forever delivered to the saints, that this Church is set to hold fast and teach this nation. The brazen denial of our Apostolic Orders from the Vatican, will inspire us to study afresh our standards, and to reassert our authority for the administration of Christ's Kingdom here. It was through the influence of Trinity Church, that the first Bishops consecrated in England were secured. Trinity Church gave us our Bishop Hobart, the Great, he may well be called.

The Bishops for many years were partly supported by the salaries they received as rectors of Trinity Church.

The records of the past recall the eternal truths of the Church and her divine order. In these I find the only remedy for the distracting half-truths, and disorganizing discords of our day. America needs in this day of irreverence and scorn for ancient history to be chastened for her future by learning that all the most precious treasures of life are an heritage and gift that cometh from the past.

Noble and many as the gifts and endowments from Trinity Church have been, nothing is more encouraging, as we face the problems of the future, than her work as a teaching Church. She was established in New York to promote the Christian training of our citizens and their children. Colonel Fletcher's idea

was to have English Church teachers next to the clergymen come out to New York.

Dr. Berrian, in his history of Trinity Church says, "there is nothing with which I have been so impressed as the zeal, earnestness, and devotedness of the schoolmasters and catechists of that (early) day." They were selected with the greatest care. Intellectual and religious improvement went hand in hand. The whole of early life was devoted to Christian instruction, even in the case of the negroes and Indians. The Church school, Trinity School, was founded in 1709, shortly after the charter was granted, and held its sessions in the belfry of the Church.

Trinity Church, the Missionary Society, and earnest men poured out gifts and legacies for its endowment. Trinity's original gift to it was twenty-seven lots valued then at $50,000. The Church felt that everything in the future depended on bringing up the children in the Church, and in the fear of the Lord. The Bishops, as the rectors of Trinity Church, personally supervised the work. The original endowment of the parish by the Colonial government was intended to promote Christian education, together with the support of the Church, and religion. Fifty years later Columbia College, King's College, it was then called, was endowed. Finally in 1802 Trinity Church planned and organized the Society for Promotion of Religion and Learning. There is then no way in which Trinity can so fully meet her responsibilities for the future, as by being true to this purpose of her past. Let her stimulate her schools to their highest efficiency, and enlarge and multiply them to the utmost of her financial ability. If the Church is to resist the tendency towards the secularization of our civil life, she must not be content with public school training for her children.

I cannot further review our responsibilities for the future. They rise out of our perils from all the sins of the day, from immigration, from unconsecrated money, from bad politics, and from irreligion. This, however, I know, that the hope of the city and nation is in this Church of the Anglo-Saxon people; and I know that you and I share in the tremendous responsibility

of making that hope a reality. I know also that this is the pivotal period of our city's life, and of our nation's life. Our generation and our Church will decide whether New York and America are to have a Christian civilization or not in the coming century. An adequate consciousness of our responsibility ought to stir us to the mightiest efforts for God and native land.

Reaching forth to the things that are before, let us grasp the banner of the Church and go down to the battle like true and brave soldiers of Jesus Christ. Let us so fight for the splendid heritage of civil and religious liberty, handed down to us from the past, that it may be preserved, enlarged and adorned, to be the blessing of the future generations, as the abode of justice, the refuge for the oppressed, the shrine of freedom guarded by divinely sanctioned law, the stronghold of the faith that hallows the world's upbuilding, and the temple of the loving trust in Christ and His Church that saves the souls of men and binds them to the feet of God.

TRINITY PARISH AND THE STATE AND NATION.

FROM AN ADDRESS

BY THE REV. ELIPHALET NOTT POTTER, D.D.,

HON. ADVOCATE REGENT OF THE CHURCH UNIVERSITY BOARD.

* DELIVERED IN TRINITY CHURCH, MONDAY, MAY THE THIRD.

IN the second place we turn from Trinity and old New York, to Trinity parish and the state and nation.

The lists were long as the Homeric catalogue of ships, did we enumerate every instance of Trinity's aid to educational institutions and to parishes all over this state and beyond it.

In the year of grace, 1804, a vessel sailed from New York bound for Troy, then regarded as a distant port. As the tradition runs, the vessel was the one well-known at the time as The Three Brothers; certainly her owners, the Warrens, were among the foremost in furthering the upbuilding of St. Paul's parish, Troy, from which have sprung so many parishes and schools; the pioneer being the Rev. Dr. Butler, the missionary sent in this vessel from New York. Embarked to undertake an untried field and an arduous work for the Church, he may be likened to the Apostle who wrote of his primitive voyage, "There stood by me the angel of God, saying, fear not, Paul; lo, God hath given thee them that sail with thee," for several of his fellow passengers afterward co-operated with him. To one of the ship's company, St. Paul's words apply with peculiar beauty: God's angel guarding and guiding her, as destined, in the service of her divine Master, years later to found and endow the free Church and school of the Holy Cross. Omitting from this address for the sake of brevity much relative material which I have collated from various sources, let me call attention to the fact that this

* Dr. Potter wishes it stated that "his urgent duties as President of the Cosmopolitan University prevented his final attention to the revision of the following selections from his address."

instance of St. Paul's, Troy, is typical. Trinity parish not only aided the mother parish, but churches which, with related schools, were off-shoots. If some of them did not seek or need pecuniary aid, the fact that they sprung from a parish aided by Trinity Church stands to Trinity's credit. Thus one from a church aided by Trinity, founded and endowed as we have just remarked, the free church and school of the Holy Cross, where the saintly John Ireland Tucker labored so many years. His nephew of the same name presides at this organ at this service. Dr. Tucker's biographer shows, in addition to the faithful educational work in other respects which Dr. Tucker conducted in the Martha Warren Free Institute, that having early established at the Holy Cross the choral service, he diligently extended its educational influence.

Parish after parish, school after school followed in Troy and its environs, aided by Trinity parish. Thus was it at the capital of the state, in Albany, and in Schenectady, Utica and westward, so that the help given by Trinity parish to education and religion within the state of New York mounted into the millions, as calculated fifty years ago. A revaluation to-day of real estate thus given would show vast increase. The importance of such broadcast and valuable aid in the *formative* period of the state and nation cannot be overestimated.

Bishops of New York supported by funds not only from the diocese, but from Trinity, represented the parish in their educational efforts. For instance, in the diocesan journal for 1829, after Trinity parish had made provision for the General Theological Seminary and the "branch," Bishop Hobart writes: "The principal school in the city of New York, and the branch school at Geneva, both enjoying the advantages of colleges, in which there will be no influence unfriendly to the Church, will be placed under as commanding circumstances as could well be expected." In this connection, Alonzo Potter is recorded as one of Bishop Hobart's candidates for orders (he had been impressed by the Bishop's preaching in St. George's Church, Schenectady, when a Union College student); and later, before his consecration to the

bishopric of Pennsylvania, he was elected first president of the college, which bears Bishop Hobart's name.

Bishop Hobart also writes of what may justly be called "educational" visitations. "I again visited the Oneidas to attend their chiefs, at their request, in a council to ask my advice as to some particulars in relation to their spiritual interests. The scene was to me novel and highly interesting. An ancient butternut grove, from time immemorial their council ground, was the place where their chiefs and warriors assembled and arranged themselves in circles within which the clergy and myself were seated. Groups of young men, women and children were scattered around the assemblage, regarding with evident attention and interest what was being said and done. The address to me of one of the chiefs, to which I replied, the speech of another to the natives, and the final address of the orator of the nation to me, to which there was a reply from me, were marked by great good sense and by simple eloquence." Through the Bishop's ministrations, Eleazar Williams, by many believed to be the lost dauphin, Louis XVII., was ordained, and ministered to the Oneida Indians. By means, then, of missions and churches of the bishopric, as well as of schools and teachers which it also aided, related to churches and missions, Trinity parish extended its educational influence from one end of the state to the other.

Turning from the state of New York to other parts of the United States, we see the indirect educational influence of Trinity Parish as we follow those indebted to it, who have gone to all parts of the country.

Further, King's College, one of Trinity's foundations, existing to-day in Columbia University, although situated in the city of New York, is national in influence, rather than merely local. In its establishment, Trinity parish reverted to its primitive purpose of promoting both religion and learning in accordance with the original endowment; for we find that the rector and wardens waited on Lord Cornbury, the Governor, to know what part of the king's farm "his lordship did designe for King's Colledge."*

* History of Trinity Church, pp. 101 et seq.

In 1752 it was unanimously agreed to give any reasonable quantity of the Church's farm for the erecting and use of the college. The final agreement reached was upon condition that "the President of the said Colledge be a member of and in Communion with the Church of England, and that the morning and evening service in said Colledge be the Liturgy of the said Church or such a collection of prayers out of said Liturgy as shall be agreed upon, by the President or Trustees and Governors of said Colledge." Soon after 1752 Trinity Church protested against the inference that Columbia, then King's College, because of aid from Trinity parish was to be regarded as exclusive or handicapped by parish interference. The vestry wrote to the Society for the Propagation of the Gospel:" We never insisted on any condition until we found some persons laboring to exclude all systems of religion out of the constitution of the College. When we discovered this danger, we thought ourselves indispensably obliged to interpose, and have had the countenance of many good men of all denominations, and in particular, the foreign Protestant churches in this city, who are appointed Governors of the College and who, without the least hesitation, qualified agreeably to the church and continue heartily friendly to it."

Trinity College, Hartford, Connecticut, gratefully records the endowment aid received from Trinity Parish, and the five important scholarships thus founded there. And at St. Stephen's College, Annandale, and elsewhere, college students are annually aided by the Society for the Propagation of Religion and Learning from foundations long since liberally laid by Trinity parish. These colleges, like Hobart College, are not simply local, but national in their influence.

The principles guiding Trinity parish in aiding higher education were stated in your rector's sermon at the consecration of the chapel (provided for Hobart College by Mr. William B. Douglas and others in 1863) as follows: "This is a College of the Episcopal Church; they who fill its chairs must be believers, and those who are assembled within its walls are taught not merely the rudiments of the world, but doctrines having reference to the

mind of Christ, the profession of the perpetual Creeds and a reverence for the authority of the Church; seeing that her foundations are upon the Holy Hills, and her corner-stone is laid upon the old Catholic basis." At Trinity's bi-centennial, speaking of all educational institutions aided by Trinity parish, I am reminded that we cannot name at length deeds and men connected with them; that of Hobart College will be also the privilege of the Bishop of Western New York, "to tell of its greatness." Let me add, nevertheless, that the grant from Trinity parish of fifty thousand dollars to Hobart College, came not only at a most important juncture, but continued the aid granted in connection with Bishop Hobart's planting at Geneva the branch school already referred to, for candidates for orders unable to meet the then excessive cost of travel to the metropolis. The General Theological Seminary, with which it was connected, endowed by Trinity parish, is also merely local, and like Hobart, Trinity, St. Stephen's and other church institutions of higher learning, is, from its nature and the wide influence of trustees, faculty, alumni and friends, a power in all parts of the land.

In gifts to the "Educational and Missionary Society" and to its "Educational Branch;" and again and again to the "African Catechetical Institute"—not to forget the free distribution of books and its great grants to the Society for the Promotion of Religion and Learning, Trinity parish has been building up educational interests of widespread importance. Indeed, in aiding the Episcopal fund and the support of the New York Episcopate and other diocesan interests, Trinity has part in the educational usefulness of many Bishops and others at home and abroad. Among honored officers of this parish was the Hon. John A. Dix, who, in accepting the Chancellorship of Union University, condemned those who would lower the standard of classical learning. Your Diocesan Bishop, Henry C. Potter, did likewise in accepting later on the same University office. A similar spirit was exhibited by Bishop Alonzo Potter, so long vice-president there, and also by Bishop Horatio Potter in his chancellor's address at Union College. When president there, I enjoyed the co-operation of

your rector, on whose nomination the present able head of the Department of Latin was appointed. To charge Trinity parish with partisan or local narrowness, when we are considering educational interests furthered by many connected with it or its foundations, or when we are recounting the educational institutions in whose support it has aided, is seen to be contrary to the facts. Indeed, our American Church, as a whole has, by influence or gifts, aided largely, not to say lavishly, educational institutions far beyond our borders. Within our Church, the University Board of Regents, designed to unify and sustain educational work, and especially in our institutions of higher learning, has among its founders and regents, Dr. Morgan Dix, the influence of whose endorsement is not only local, but national. He has furthered its harmonious co-operation with the educational society founded by the beloved and lamented Dr. Charles Frederick Hoffman, its first president, one of two loving brothers, the president and the dean, who have devised liberal things for education and the Church.

There are those who hold, as I do, that music is educational, and that the city, state and nation, as well as the Church, are debtors to Trinity parish in this regard. This position as to the educational value of music having been challenged, a digression seems in place, while I recall in part what I have already published as to the power of music and worship in education. Seneca thus alludes to the mental influence of music in portions of his eighty-fourth and eighty-eighth Epistles: "When the array of singers has filled up every passage between the seats in the amphitheatre, when the audience part is girt round by trumpeters, and all kinds of pipes and other instruments have sounded in concert from the stage, out of these differing sounds is harmony produced. Thus would I have it with our minds." "You teach how voices high and low make harmony together, how concord may arise from strings of varying sounds; teach rather how my mind may be in concord with itself and my thoughts be far from discord." The young Greek was taught music that he might learn obedience, since in melody, harmony

or symphony, all is disordered and displeasing unless the laws ordained of God are faithfully followed. Plato held that the influence of music in the education of youths was as a gale bearing from all sides health from blessed regions, and wafting them on imperceptibly from boyhood into a likeness and love and sympathy with all fair and right reason; since more than all things, does it penetrate into the innermost recesses of the soul, bearing along with it the love and perception of beauty and order and rhythm in whatever forms presented. Some years since, one of our greatest American scholars, Dr. Taylor Lewis, in commenting upon Plato's conceptions, spoke further of the importance of the early cultivation of music, since it is not only the most perfect of the arts, but the most spiritual of the sciences, belonging to the three grand departments of knowledge, pervading alike the physical, the metaphysical, and the mathematical, and being in close alliance with the believing spirit. The neglect of music as an art and as a science is, Dr. Taylor Lewis said, "one of the most serious defects in our modern system of early education; and we do verily believe that if the time occupied with puerile Peter Parley treatises on natural theology was devoted to Haydn and Mozart, it would furnish to our children a far more effectual security against infidelity; for whatever aids in the cultivation of a believing heart, precludes those objections from ever obtaining an effectual lodgment in the soul." Anacharsis, the younger, in his "Travels in Greece," in the fourth century before the Christian era, states of the sacred hymns sung by choruses of youths, "that they are so harmonious, and so well seconded by the art of the poet, as frequently to draw tears from the greater part of the audience."

But the music of the past is one of the lost arts. The downfall of the Roman Empire, the deluge of barbaric invasion, would have whelmed it utterly, but for the Christian Church. From ancient shrines and synagogues, from the temple, and, as we love to think, supremely from the "hallel" or paschal hymn sung by the Redeemer with His disciples at the Last Supper, primitive Christianity caught up and perpetuated the faint and

fading sounds of sacred melody. Pliny, as often quoted, speaks of the hymns which Christians sang to Christ as God. Eusebius writes that "there was one common consent in chanting forth the praises of God. The performance of the music was exact, the rites of the Church were decent and majestic, and there was a place appointed for those who sang psalms, for youths and virgins, old men and young." We can here but refer thus inadequately to the educational power of music. Many who are not in full accord with Martin Luther, concur cordially in his declaration that by "the Gospel, art should not be banished as some zealots desire, for all arts and principally music should be seen in the service of Him who gave and created them; since, as His greatest gift, music sets the soul at rest. It is beneficial to keep youth in the continual practice of this art. A schoolmaster must know how to sing, otherwise I do not respect him."

It is stated on excellent authority that an attempt to trace today the musical history of Trinity parish is unnecessary, since the fascinating story is ably told by Dr. Messiter in what has been called a "monumental work," which, it is said, may be published in connection with this bicentennial. Many have enjoyed the memorial of Dr. Hodges, especially those once privileged to hear him when presiding at his great organ here. That volume and related facts suggest that by the Church and our country, Trinity parish is recognized as an educational, not to say evolutionary, force in music. In the musical history of the Church Universal, Trinity Church has precedent for what has been done by the corporation, and what its churches and chapels are now doing for music as a means of education, as well as of worship.

Is any further witness needed to prove that the aid and educational influence of Trinity parish has not only been generous, but has extended beyond the city to the state and nation? In 1856 the Hon. William Jay, although criticising its policy at that time, wrote nobly of the record of Trinity parish: "Whatever may be the present magnitude of the estate of Trinity Church, it was, when conferred, but a moderate endowment; the king's farm when granted, not being worth, probably, three thousand

dollars. . . . The estate, honestly acquired and administered, is now legally held. Much of this property has been widely diffused for religious and benevolent purposes. . . . There may be some who incline to the opinion that Trinity Church has no legal right to expend any portion of her wealth beyond the limits of the city of New York. Such, however, has neither been her opinion, nor her practice. Her benefactions have been dispensed throughout the state. They have entered a neighboring diocese, they have crossed the frontier of the United States and reached even Canada. They have cheered the missionaries in Africa.''* It is remarked further that Trinity's aid has not been exclusively confined to the Episcopal Church. Thus in the two centuries of its continuous existence from primitive times until to-day, the aid given by Trinity parish to education, directly or indirectly, has set forward the civilization, not only of New York City, but also of the state and nation.

* See page 7: Pamphlet entitled "A Letter to Rev. William Berrian, D.D.," etc., by William Jay, New York, Anson D. F. Randolph: 1856.

THE VALUE OF ENDOWMENTS.

FROM AN ADDRESS

BY THE REVEREND WILLIAM S. RAINSFORD, D.D.,

RECTOR OF ST. GEORGE'S CHURCH.

DELIVERED IN TRINITY CHURCH, ON TUESDAY, MAY THE FOURTH.

The unique position of the Episcopal Church to-day, in our metropolitan city, is due to Trinity Church, due to the wise policy, first, of those endowing her, and, second, of those who wisely conserved that endowment. There are many, I know, to-day, found willing to cark at and condemn the accumulation of such large property as that which Trinity Church possesses, within the control of one corporation. There is a heedless, an unthinking jealousy often abroad, which, if it could have its way, would break up and divide those resources which have enabled our Mother Church to do as she has done. I can speak all the more freely on this subject, as my own Church affords an unfortunate illustration of the careless, unwise, and wasteful use of the liberal endowment, which, on leaving Trinity, it received. Were the great resources of Trinity to be divided up with anything like equality among the many churches and religious institutions of the city, it is altogether, in my judgment, likely that, in a generation or two, little or nothing would be left; for of all the thirty-two lots given to St. George's, but two remained when I took charge of that church in '83. I think there can be no doubt whatever that the centralization of endowment in Trinity Church has been, under the blessing of God, good, for the Church of Christ in this city and state at large. Let me point out, further, another advantage which has been gained for the community by the bulk of the Church's endowment remaining with the Mother Church. This, and nothing less than this—call it the centralization of ecclesiastical wealth, if you like, has checked what all thoughtful men must agree in believing to be the fatal uptown movement of the Churches.

Men and women of Trinity parish, can any one, looking over the needs of this great city of ours, be for one moment in doubt where the greatest, where the most difficult task of the Church lies? Our great parish churches, our beautiful buildings, our most stately services, must be given to those who need them most. It is the poor, the spiritually neglected, who have the first claim on them, if we hold ourselves to be trustees for Jesus Christ. Here at the head of Wall Street you have spent—where, God grant, you may continue to spend—your chief energies. Here, and in the great district lying south of the 20th streets, suitable churches cannot be maintained, if their maintenance entirely depends on the almsgiving of those who attend their services. Large endowments must be at hand to supplement those gifts, however willingly, however generously, we may always expect gifts to be given. Hundreds of thousands of people who cannot pay for decent sleeping accommodation, certainly cannot be expected to pay those large sums, which, in our crowded city, are necessary to maintain the spacious house of God with its beauty of worship. Hundreds of thousands of lives bound in, bound down, by an environment sordid and debasing—it is these that need a church worship, large, beautiful, stately, using wisely all the gracious accessories of life, which their straitened means deny to them. The great churches of the future should rise among the needy and the toiling people. The strong forces of God should be placed where all evil things abound. The best preaching, the most beautiful services, the most inspiring music—let them rise, let them sound, let them be seen, where life is most weary and overpressed.

In the fifteen years in which it has been my fortunate lot to live in this city and minister to some of its people, I have seen over 110,000 people move into the town beneath Fourteenth Street, and I have seen nineteen Protestant Churches move out. I cannot conceive of any change in, any abatement of, this movement, a movement which I beg to think all thoughtful Christian men can agree in denouncing as the ignorant, unchristian and fatal retreat of the churches from the poor, the leaving of the

poor to follow the well-to-do. It is a sin against the community, it is a danger, it is a folly as well as a wickedness. Of that, one day I am very sure that all will be convinced. But what is to be done meanwhile? How shall we arrange our forces till that better day dawn, when the Christian intelligence of the community will be so aroused that wise and godly men will so arrange the Church's forces, that the strongest regiments and the best equipped organizations shall be set to attempt the most difficult tasks—till that day dawn, I say, what shall we do? Anchor fast the Churches that we have got where they are, and be profoundly thankful that a wise and far-seeing policy put it within the means of this ancient Church to make all the lower part of the City of New York, from which the other Protestant bodies are retreating as fast as they can, her own peculiar parish.

Yet for one moment further let me press this point on you. Already men see that the beautiful buildings, the ample spaces, the gracious suggestions of art are not only not thrown away, but are also needful to the building and rounding out of the life of the crowded poor. Is it too much, I say, to ask that those who agree to these truisms, as we call them, may be brought to acknowledge that the large, well-organized and thoroughly equipped church can supply for these populations one of the sorest needs which man's many-sided nature thirsts for? At present, too often, we put the single clergyman, the weak church, the totally insufficient organization, to deal with the almost impenetrable masses of ignorance, unbelief and vice. We oppose the battle line where it is thinnest to the heavy columns of the enemy. We are without a policy. We are isolated regiments of good men; we are Congregationalists in practice, if Episcopalians in theory. And so, pending the time of larger intelligence, sensitive conscience and more real self-denial, I rejoice with all my heart in the great centralized power that for two hundred years Trinity on the whole has used so wisely.

Lastly and thirdly, endowment makes for freedom of speech. Inconsistent as it at first appears to be with our democratic institutions, institutions which would seem naturally to

promote freedom of speech, contradictory even as it may seem to you, we have not enough freedom of speech here to-day. To support this proposition I need only remind you that such seers and true Americans as Emerson and Lowell, such keen observers of human nature, too, are always, in season and out of season, pointing out to us this danger. People are not even as outspoken as they are in England. At the dinner table or in public discourse we too often wait for our cue, and when some one of influence strikes that, the inclination is to follow. In opposition to this tendency we have the noted fact, that absolute loyalty to truth is the peculiar glory of the scientists of our age and time; that the name of its scientists will, beyond question, be handed down to future generations as that of men who, against all odds and at the cost of vast self-sacrifice, set forth only to discover and then to proclaim what was true, for absolute freedom of teaching and research is the very life-blood of our universities.

What shall we say, then, of the Church? Unquestioning faithfulness to what God the Holy Ghost has revealed and *is* revealing to the spirit of mankind, to what the Church of God teaches as she has received the same from the Apostles of the Lord and the saints of all the ages—this, nothing less than this, is the duty of the Protestant Episcopal Church and her ministry. But timely truth never has been, never can be popular. We, too, build prophets' tombs most gladly, prophets of the past, and are ready to stone the prophets of to-day. In practical life it is often proved to be a poor arrangement by which a clergyman, however good, is dependent—not for his own bread only, but for something he values more than that, namely, the ability to help others or to carry on the work—is dependent on one or two rich men; and more than occasionally, you know very well, this is the state of things in our unendowed churches. Endowments may have its dangers, but the voluntary system that we are apt so highly to vaunt has, when it is applied universally, its danger too. I have shown you it never has and it cannot supply the crowded needs of a great city, such as

Greater New York. We must not blind our eyes to the patent fact that voluntary efforts put forth by the churches have not proved sufficient by themselves to grapple with the appalling problems of lower New York. I say to you furthermore, that it often results in one or two rich men holding a church by the throat. Whatever the dangers of endowment, do not forget that its tendency is, on the whole, to set men's tongues free; and the endowed church should be the freest, the bravest, the most democratic church living, because it is able to live among the people.

There are some who do not scruple to tell us that the days of the Christian ministry are closing, that the glory of the Christian Church begins already to pale. It is not so. There are changes abroad; there are pains new and strange affecting mankind, but we who believe in God—not the far-off, but the near; not the Ruler of the heavens only, but "He who doeth what He will among the armies of heaven and the inhabitants of earth" —we have no reason to faint or be discouraged. Least of all, surely, to-day, standing in this historic Church, looking back on a past so troublous, looking round on a present so momentous, looking forward to a future so hopeful, he were a craven who loses courage. We have not met here this morning to sing our own praises; when the honored rector of this church asked me to speak here to-day, he specially reminded me that we were not here even to chant the praises of this historic church, or to spend a season in mere self-congratulation. We are here to worship a living Jesus Christ, to listen to an inspiring Holy Ghost, and to bow, God helping us, with renewed fealty and gratitude before one God and Father of us all.

May that Triune God in His great mercy grant this historic church a future even more useful and glorious than her honored past has been; may she ever lead the van of God's army in this great city, winning a holy pre-eminence, first in a glorious race; near the people in their homes, speaking to their hearts, ministering to their lives, holding men ever to their own best. Pandering to no party, nay, rebuking all merely party spirit, but

daring ever to follow the Master, finding her chief work, her chief glory, where Jesus the Son of Man was content to find it, in yielding, from the fulness of a divine manhood, service to the poor, comfort to the sad, knowledge to the ignorant, and freedom to the oppressed with wrong. So shall Trinity continue to stand witness, to the hurrying throngs of the busiest city on the earth, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

NEAU AND BARCLAY.

FROM AN ADDRESS TO THE UNITED SUNDAY-SCHOOLS OF TRINITY PARISH,

BY THE VEN. CHARLES C. TIFFANY, D.D.,

ARCHDEACON OF NEW YORK.

DELIVERED AT ST. PAUL'S CHAPEL ON MONDAY, MAY THE SIXTH.

TO be faithful in that which is least, because the least is God's, is the only fitting preparation to be faithful in that which is greatest, when God in after life shall call us to larger tasks.

Let me, to illustrate this, tell you about two men who bore an honorable and useful part in the life and work of this church in the early part of its history, nearly two hundred years ago. One of them was a layman of humble station, the other a scholar and a clergyman, but both of them in their degree faithful servants to the same Lord and Master.

The first one was Elias Neau, a trader, who came to New York about 1704. He was a Huguenot of France, and had been several years imprisoned for his religion. But in his cell or dungeon he had with him a copy of the English Prayer Book. He did not spend his time merely in repining or grumbling at his lot, but he improved it as best he could by studying this Prayer Book, so that he learned most of it by heart. It gave him in its collects and services such comfort and instruction, that when, after escaping from his prison, he came to America, he felt that he wanted to worship and work in that Church where this Book was used; so he became a member of Trinity parish and at once went to work in it. Much as he enjoyed the services himself, he did not treasure them as a religious luxury even for his own spiritual enjoyment, but with much self-denial and persistent effort tried to extend their benefit to others; and he picked out the lowliest and most despised as the object of his ministrations. At that time there were fifteen hundred negro slaves in New York, who were brought, many of them, direct

from Africa, and were savage and ignorant, as well as heathen. None seemed to care for their souls. It was before the days of Clarkson and Wilberforce, whose efforts afterwards put an end to the slave trade in England. Even Christian men like John Newton were slave traders under the British flag. So here in New York the negroes were despised, and it was considered a disgrace to have anything to do with them except to use them for the most menial tasks; these were the ones whom Elias Neau picked out as the object of his Christian labors. He got them together in night schools and taught them to read and write. He formed a Sunday-school class, first held in the tower room of the first Trinity Church, and when he had sufficiently instructed them, brought them once a month to the church service to be catechized by the rector. In other words, by bringing them to baptism and a Christian nurture, he brought these despised and rejected of men into the fold of Christ. Through scorn and obloquy, with many charges of fanaticism, he identified himself with the outcast of the people. His efforts were so sufficiently successful, that they formed the basis of the plea of Dr. Vesey, the first rector, to the Society for the Propagation of the Gospel to support catechists in Orders for these poor, wild colored people fresh from Africa. This plea that noble society generously responded to and supplied many successive men to the parish for this missionary work. There is no nobler chapter in the long history of the first two centuries of this Church than its efforts to Christianize the poor and obscure negro slaves. And they all began with the faithful, persistent and often calumniated labors of the Huguenot trader, Elias Neau. He is one of the worthies you children should read about and honor. He added one of the noblest chapters to the parish history by doing the most humble work in the grandest spirit; losing his own life as one of mild ease or even of spiritual enjoyment, to minister to the life of others, he has found it in an honored reputation and the grateful recognition of later philanthropic men.

The second noble man associated with this parish whom I would call upon you to honor and follow was its second rector,

the Rev. Henry Barclay. He was of higher station than Elias Neau, and in those days this formed a marked distinction. He was the son of the Rev. Thomas Barclay, rector of St. Peter's, Albany, and an assiduous missionary among the negro slaves and the Mohawk Indians of that vicinity. The son inherited the father's noble devotion. He received the best education of that time, and graduated at Yale College in 1734. He did not use his advantages, however, for his own advancement, but immediately after his graduation was appointed lay catechist to the Mohawks at Fort Hunter. He was so devoted and efficient in this sphere that he went to England and received ordination and was appointed rector of St. Peter's in 1737. He continued his labors among the Indians with such effect that, in 1741, he reported that in Mohawk County he had a flock of five hundred Indians settled in two towns thirty miles from Albany, and of these fifty-eight were communicants. In two more years he stated that two or three only of the whole tribe remained unbaptized, and that he had appointed two Mohawk schoolmasters to teach the young Mohawks. All this was in addition to his faithful labors among his English flock and the companies of soldiers stationed at that post. His work was rudely checked in 1745, after eight years of indefatigable toil as a clergyman, by the war which broke out between the French and the Indians. All prospects of success among these wild converts was now at an end. But the attention of the authorities of Trinity parish had been attracted to this heroic missionary, and Dr. Vesey, the first rector, having recently died, he was elected as his successor, and was inducted into that office December 22, 1746. Thus from the most humble and arduous labors among the savages, he was called to the highest station in the Colonial Church. But transported from the "perils of the wilderness" to the safety of the city, he never forgot his Indian converts or ceased to labor in their behalf. Through all the distractions of the Indian wars he secured an able succession of missionaries for them, and as a consequence the Mohawks, of all Indian nations alone, continued steadfast to the English in all their wars. As late as 1762, during his last

years, he was engaged in superintending a new edition of the Indian Prayer Book.

It is not to be wondered at that one who had been so faithful in that which was least in its obscurity, though not in its importance, should carry the same devotion and efficiency into the greater and more conspicuous sphere. As rector in New York, he superintended, in the beginning of his rectorship, the founding and grants of St. George's Chapel, the first offshoot of Trinity Church and for long its chapel-of-ease, and just before his death, in 1764, so great had been the increase, that this chapel of St. Paul's, where we are gathered, was begun to meet the demands of the growing parish. Dr. Barclay also interested himself in 1754 in the large grant of the parish to King's College (now Columbia University), and received as assistant minister its first president, the Rev. Dr. Samuel Johnson, one of the noblest sons of the Church and the Colonies.

Thus did Dr. Barclay become the man whose memory we all bless by self-sacrificing devotion of his talents and station to the good of others, whom he served faithfully in that which was least as in that which was greatest. When you see or hear the name of Barclay Street—remember to recall and imitate the noble second rector of this parish, in whose honor it was named.

HISTORICAL REMINISCENCES.

FROM AN ADDRESS

BY THE VERY REVEREND EUGENE A. HOFFMAN, D.D. (OXON.),
DEAN OF THE GENERAL THEOLOGICAL SEMINARY.

DELIVERED IN TRINITY CHURCH ON FRIDAY, MAY THE SEVENTH.

"Walk about Sion, and go round about her; and tell the towers thereof.

"Mark well her bulwarks, set up her houses (or consider her palaces): that ye may tell them that come after." Psalm xliii. 11, 12.

* * * * *

STANDING here to-day at the bidding of my honored, life-long friend, your Rector, and in the church to which I belonged in early youth, to gather up, as best I may, for your instruction something of the history, character and influence of this ancient parish, the language of the psalmist seems to mark out the duty of the hour, to walk about this portion of our Zion, so providentially fitted for the work laid upon her, to go round about her and tell the towers thereof, and to mark well the bulwarks of the Apostolic faith and order, which she has so steadfastly maintained in the years that are past, that we may hand them down without one battlement broken or one stone displaced, to the generations that are to come after us.

The history of Trinity Church is all but co-eval with the history of this city. As early as 1664, when the city came into the possession of the English, stated services of the Church of England were held in the chapel of the fort which then stood near the site of the present Bowling Green. Towards the close of the century, as the congregation had outgrown the chapel in the fort, efforts were made for the collection of funds and the erection of a church in the grounds of a small burial plot on the present site, which was then just outside of the north gate of the city. In the year 1697, being the eighth year of the reign

of William and Mary, an Act of Assembly, ratified by the Governor of the Province, granted the partly finished church, with the graveyard around it, to the congregation, and incorporated it under the name of "The Parish of Trinity Church." The corporation was composed of the Lord Bishop of London (Dr. Henry Compton), as Rector, with two wardens and twenty vestrymen, most of whose names are familiar to us at the present day. Efforts were at once set on foot to complete the building. A number who had neither gold nor silver gave time and labor, and others brought gifts of materials, When subscriptions were sought from the citizens, it is worthy of record that one was made by the Jews of the city. Other methods were also resorted to, some of which would be considered quaint and unconventional in the present day. A sum of money which was contributed for the relief or liberation of five English sailors who had been taken and held as slaves in Salley, Morocco, was handed over to the church, when it was found that these poor captives were either dead or had escaped from their captivity.* At the same time, the Governor supplemented his other gifts with the singular grant of "a Commission for all waifs, wrecks and drift whales as should come on shoar on the Island of Nassau." Eight years later, in the reign of Queen Anne, the parish received by Royal grant the tract of land known as "The Queen's Farm," which extended along the North River from the present site of St. Paul's Chapel to what is now known as Watts Street. Land to the north of this as far as Christopher Street was afterwards purchased by the corporation, and both tracts constituted the endowment of the parish. Shortly after this the entire farm was leased to Mr. George Ryerse for one year for thirty-five pounds, provided "he plant no indian corn next spring therein," and leave the fences in good repair. At this period the Rector's salary was £100 per annum, while the compensation of the sexton was a suit of clothes for his son, and the privilege of collecting six shillings per annum from each of the pewholders who wished him to keep their pews clean.

* *Vide* the Documentary History of the State of New York. Vol. III., p. 251.

The first church edifice was a small building nearly square, and was opened for service March 13th, 1698. It was enlarged in 1737, so that it measured 72 feet in width by 148 feet in length—not much smaller than the present building. The inscription, which is now to be found over the great door on Broadway, was then placed over the door in the tower which stood at the West end, facing the river. The chancel, which, like that of St. Paul's, was on the end towards Broadway, was adorned with a large altar piece. The tops of the columns supporting the galleries were ornamented with gilt busts of winged angels. Large glass chandeliers were suspended from the ceiling, while the walls were decorated with the arms of the principal benefactors. A room was fitted up in the tower as a place of retirement for the Rector (a provision which would be appreciated by the overworked city clergy of to-day), that he might have time to study. Altogether it seems to have been "a well proportioned and imposing edifice," most creditable to the congregation when we consider that the city at that date had less than nine thousand inhabitants, of whom upwards of one thousand were negroes, and that all the expenses of the city government were less than £250 per annum. This Church building remained until the 21st of September, 1776. On that day, during the disturbance and confusion attendant on the Revolution and the return of the British troops to the city, some disaffected persons kindled incendiary fires, which destroyed one-quarter of the city, including the Church, the rectory and the schoolhouse.

The heavy losses occasioned by this large fire, together with the unsettled state of business during and following the Revolution, led to a long delay in rebuilding the Church. Although the services were continued without interruption, the Vestry having inducted the Rev. Charles Inglis into the Rectorship "*by placing his hand on the wall of the Church, which was then a ruin,*" it was not until 1788 that they were able to rebuild the Church, and then largely with borrowed money. Even the bell which called the people to service was loaned to the parish by "Dr. Kunze, the senior pastor of the Lutheran Church," and continued to discharge this

duty for eight years, when the peal of bells which has summoned us to-day was imported from England. This Church, which I frequently attended in my youth, was by no means as well designed or as stately a building as the one which it replaced. The windows were pointed to give it a quasi-Gothic appearance, while a clumsily designed semi-circular porch faced Broadway. The chancel, as in the present Church, was at the westerly end, to the loss of ecclesiastical propriety. The building was so badly constructed that after various expedients to strengthen it, it was pronounced unsafe and was taken down in 1839, by order of the Vestry.

At that date the work of restoring the ancient churches and cathedrals of our Mother Church, which has marked the last forty years, had not begun, and the principles of Gothic architecture were entirely unknown on this side of the Atlantic. But for the fact that the elder Upjohn had arrived in New York, and through Dr. Wainwright's influence, received the appointment of architect, the present building would have been patterned after its predecessor, with the debased "three-decker" arrangement of the chancels of the Georgian period; an arrangement, strange to say, urged by Bishop Hobart as a pattern for the churches of his diocese, and still to be seen in some of our older churches, consisting of a high pulpit behind a wide spreading prayer-desk facing the people, with a small shelf or pier-table in front, to serve as the altar, and the whole surrounded by a railing for the use of communicants. Indeed, it is said that this most uncouth and unecclesiastical arrangement, without any recess chancel, was in the first instance adopted by the Vestry as most suitable for this building, and the architect was only allowed, after a heated discussion in the Vestry, by a majority of one, to crown the spire with a cross. That such unchurchly views were not confined to the Laity of that day is shown by the fact that the invitation sent to the clergy to attend the consecration of this Church in 1846, was declined by the rectors of no fewer than ten prominent parishes in the city, who refused to attend on the ground that the invitation was accompanied by a request that they should send

a surplice and scarf for their use upon the occasion, which they characterized as "an uncalled for innovation."

None but those who were living at the time can realize what a revelation in stone was the erection of this noble edifice, with its carved mouldings and storied windows, richly dight with painted glass. Communication with abroad was then so difficult that but few had any opportunity to study the masterpieces of ecclesiastical art which are scattered all over England and Europe, or to understand the wonderful capabilities of that which is its highest expression, Gothic architecture. The influence of this building was immediately apparent even beyond the bounds of our own communion. Sunday after Sunday the sidewalk in front of it was lined with those who came down after service to watch its progress. And ever since its consecration, though fifty years have passed, there has not been a Lord's day throngs of visitors from various parts of the country have not availed themselves of the opportunity of their being in the city to worship within its walls. Its example has raised the tone of our services throughout the whole American Church. It has taught the people how to "worship the Lord in the beauty of holiness." It has shown that, wherever it can be had, the grandest and most acceptable service which we poor mortals can render on earth to our Father which is in heaven, is that ancient choral song which has come down through all the ages from the worship of the ancient temple on Mount Zion, arranged after the pattern shown to Moses on the Mount, and which will be sung, as St. John has taught us in his Revelation, with angels and archangels and with all the company of heaven, in the temple which has no need of the light of the sun, to laud and magnify God's glorious Name for ever and ever.

Nor can I fail to notice in this connection the unique position which this church, with its surrounding graveyard, occupies at the head of one of the world's busiest marts of trade. Looking down upon the hurrying throngs of money getters and money lenders, it holds its cross day by day before their eyes, and

sends forth its call to prayer at the beginning and close of business hours to remind them that there are also treasures to be laid up, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. It is a lesson which cannot be calculated in dollars and cents, and whose value eternity alone can estimate. All honor to this corporation which has steadily refused, in the face of great pecuniary temptations, to yield to the demands of trade by selling a single foot of its ancient churchyards, consecrated by the sacred dust of those who laid the foundations of this metropolitan city. "I have long believed," wrote a keen observer of human nature,* "that Trinity Parish has done New York no greater benefit than in leaving the breathless dead to be the companions of the thoughtless living. It is true, O eminent philanthropist, that these acres might have been sold for many pence, and the money given to the poor; equally true, Sir Speculator, that the dust of the dead could not have resented being carted away to other dust heaps, but something would have been lost to the living that no power of earth could restore. I never pass those colonies of tombstones without thanking the men who have stood sentinel over them, and kept them in place. As they stand in their impressive silence, tall shaft and crumbling slab, they are more eloquent than any sermons, more full of tears and pathos than any print can create, more prompt to teach faith and hope than so many volumes of dogmatic theology. * * * God bless the Church that has witnessed to a good profession in the fight with Mammon, and that has kept God's acre green in the city streets, that it may preach to men's withered hearts of sunshine, of soft dews, and of eternal peace."

* * * * *

The first person elected Rector of the parish was Mr. William Veysey, a gentleman who was well known and highly esteemed by the citizens, but who had not received Holy Orders, and was consequently compelled to go to England for ordination before he could enter on the rectorship. His first service after

*John F. Mines.

his return was held on the sixth day of February, 1697, and for fifty years he continued to discharge his duty with a faithfulness and diligence second to none of those who have succeeded him. During the greater part of the time he was also entrusted, as the Bishop of London's Commissary, with the general oversight of the Church in this and some of the neighboring colonies. It is to be regretted that his record of baptisms, marriages and funerals perished in the fire that destroyed the church in 1776. We know, however, that during his rectorship, the congregation steadily increased, the church edifice was materially enlarged and beautified, and the duties of his office were discharged with "unwearied diligence and uncommon abilities, to the general satisfaction and applause of all."

He was succeeded, after his death in 1746, by the Rev. Henry Barclay, who for ten years had been a faithful and devoted missionary to the Mohawk Indians, in whose service he had often risked his life. His induction into office was made an official State ceremony. The Governor issued his letter of institution, under the Great Seal of the Province, as follows:

"I, George Clinton, Esq., Captn. Generall and Governour-in-Chief of the Province of New York, and Territories thereon depending, in America, and Vice-Admirall of the same, and Vice-Admirall of the Red Squadron of His Majesty's fleet, do institute you, Henry Barclay, Clerk, Rector of the Parish Church of Trinity Church, in the city of New York, to have the care of the souls of the parishioners of the said Trinity Church, and take Your Cure and Mine. Given under my hand and prerogative seal of the province of New York, this twenty-second day of October, in the Year of our Ld. one thousand and seven hundred and forty six."

"G. CLINTON."

As in his arduous mission at Albany and among the Mohawk Indians Mr. Barclay had distinguished himself by his zeal and indefatigable labors (having baptised all but two or three of the entire tribe), so when chosen rector of Trinity Church, the same

assiduous attention to the duties of his office, the same ardour in promoting religion as formerly (records one of his successors) marked every step of his conduct. Meek, affable, sweet-tempered and devout, his life was exemplary, whilst he cherished the warmest spirit of benevolence and charity. During his incumbency St. George's Chapel was built, and plans were adopted for the erection of St. Paul's Chapel.

Dr. Barclay died in 1764, and was succeeded by the Rev. Samuel Auchmuty, who had been for seventeen years his assistant in the parish. Like his predecessor, Mr. Auchmuty was officially inducted into office by the Governor of the Province, and like him also, he was honored with the degree of Doctor in Divinity by the University of Oxford. His rectorship, which extended into the period of the Revolution, was marked by the troubles and political excitement of the times. The feeling of impatience under the English rule and exasperation against the Mother Country was rapidly increasing among the people, while those of the clergy who loyally maintained their oaths to their home government were greatly hindered in their spiritual influence. When the American Army occupied the city, Dr. Auchmuty retired to New Brunswick, N. J., where he remained until the British took possession again. Shortly after resuming his duties, he caught a severe cold at the funeral of a parishioner, and died March 4th, 1777. The uniform respect shown to him, as well as the flourishing state of the congregation up to the breaking out of the Revolution, testify to the fidelity and assiduity with which he discharged his duties.

His immediate successor was the Rev. Charles Inglis, a learned and estimable clergyman, who maintained his loyalty to the British crown through all the excitement of the times, and never officiated without reading the appointed prayers for the King and the Royal Family, though on one occasion he was threatened by a file of one hundred and fifty soldiers who marched into the church during Divine Service with fife and drum and fixed bayonets. After the declaration of Peace, he resigned his rectorship and retired to Nova Scotia, where he was

chosen and consecrated the first Colonial Bishop of the Church of England.

The Rev. Benjamin Moore, who was elected his successor in 1783, while the British troops were still in possession of the city, seems to have been ignored under the new government by vestry of 1784, who proceeded to fill the rectorship by the election of the Rev. Samuel Provoost. Mr. Provoost's pronounced loyalty to the American cause had undoubtedly much to do with his election, for although he had "a fine, imposing appearance, a good voice, and felicitous command of language," he was not in any sense a popular preacher, either in manner or in doctrine; his deliverance was marked by that monotonous and unimpassioned tone which English preachers in that day studiously cultivated as separating them from all suspicion of fanaticism, and his teaching dwelt so exclusively on simple morality, under the sanction of the same models, as more than once to require him to vindicate his Christian faith. Two years after he had assumed the rectorship, he was elected Bishop of New York, and was consecrated the following year, with Bishop White, in the Archbishop's Chapel at Lambeth. After serving the parish for sixteen years, ill health induced him to resign the rectorship, and a little later his Episcopal jurisdiction.

The Rev. Dr. Benjamin Moore was then elected for the second time Rector of the parish, and a year later Bishop of the Diocese. For ten years, until laid aside by an attack of paralysis, he filled the offices of Bishop of the Diocese, Rector of Trinity Church, and President of Columbia College. The distinguishing feature of his character was simplicity, united with uniform prudence and an accurate knowledge of human nature. To this there was added meekness and piety, accompanied by firmness and perseverance in the performance of duty which gave a steadiness to his convictions, and which prevented him from sacrificing his consistency or provoking resentment. He was admirably fitted to nurture the Diocese in gentleness during its years of weakness, and to prepare it for the vigorous and aggressive work of his successor. The extent of his labors is shown by the fact

that in the thirty-five years of his ministry he married 3,578 couples and baptized 3,064 children and adults.

After his death Bishop Hobart, who had been for five years Assistant Bishop of the Diocese, and for sixteen years an assistant minister of the parish, having been appointed as such when he was but twenty-five years of age, was unanimously elected Rector. It is not easy in these days to realize what Bishop Hobart did for this parish, for the diocese, and for the country at large. Upon each of them he left an indelible impress. Entering upon his work at a time when the life of the Church in this country was at a very low ebb, obliged everywhere to apologize for its existence, while the Bishop of a neighboring diocese was asking his annual convention to thank God and take courage because they had lost nothing since they last met, he boldly flung out the Church's banner on the outer wall, and proclaimed without qualification or disguise the fundamental principles of Evangelical truth with Apostolic order, without regard to the fears of temporizing friends or the clamor of open foes. With an energy which has been rarely equalled and which nothing could repress, he threw himself into the work of the parish as though he was not burdened with the care of all the churches in the great Diocese and State of New York, together with the Chair of Pastoral Theology in the General Theological Seminary, and the supervision of the Churches in Connecticut and New Jersey. It was said that you could not enter into his presence without feeling that you were in the presence of a master mind. There was about him an "elevated impetuosity" which ran like a chain of fire through all that he said and did, which left its impress upon the Diocese and the Church at large, lifting it to a higher plane, imbuing it with a new life and causing its righteousness to go forth as brightness and the salvation thereof as a lamp that burneth. It is true, as Dr. Berrian, in his Memoirs of Trinity Church, has well said, that in contending for the fundamental features of our communion as a branch of the Catholic Church, "in enforcing her order and discipline, in guarding against all direct violation of her principles and usages,

and discouraging all amalgamation with other denominations for religious purposes, which might even remotely endanger the interests of truth, it is almost incredible to relate with what contumely, scorn and reproach he was assailed, from the very outset of his course till its triumphant close. But none of these things moved him. He lived long enough to see, what in the beginning he was convinced of, that a just cause, when manfully defended, would never want supporters; that truth would gradually prevail over prejudice and error; and that a bold and honest policy would be ultimately crowned with success. The impress of his mind was stamped upon thousands; a new tone was given to the Church at large; and we may confidently hope, that his opinions will be extended, and his labors be blessed, for generations to come."

After the death of Bishop Hobart in 1830, the Rev. Dr. Berrian, who for seven years had been assistant rector, was duly elected and inducted into the rectorship. While it cannot be said of Dr. Berrian, as of some of his predecessors, that he possessed extraordinary endowments of intellect, or learning, or eloquence, or personal magnetism which lift a man above his fellows, his character was marked by simplicity, gentleness and faithfulness, combined with sound judgment, large executive ability and an unusual suavity of manner which in many ways fitted him for the rectorship of this parish, and which account for the love and esteem in which he was held, and for the quiet, marked influence which he exerted until the day of his death.

He was succeeded in 1862 by the present Rector, whose modesty will not permit me to speak of him as mind and heart dictate. I cannot, however, refrain from saying (as all the parishioners will bear me witness) that the position which Trinity Church holds to-day in this city and Diocese, with its influence throughout the land, the growth of its Chapels, the busy activity which pervades them all, the wonderful development of its charities, and the wise fidelity with which its great trust is managed, are all, under God, largely due to one man, and that

man the Rector of this parish. Long may he be continued to bless the Church by his teaching and administration!

Were it not too great a tax upon your patience, I would fain pause to recall the traits of some of the marked men who, during my own memory, have filled the prominent though subordinate positions of assistant ministers in this parish. The time would fail me to tell of Vinton and Ogilby, of Schroeder and Parks, of Wainwright and Weston, of Higbee and Haight, of Neely and Hobart and Swope, who in their day and generation were held in honor for their works and labor of love, and who, with the exception of the Bishop of Maine, are now at rest in the Paradise of God.

Nor may I pause to speak of the faithful laymen, many of whom have been prominent in the affairs of the State, eminent in the learned professions, or distinguished for their scholastic attainments, who as wardens or vestrymen in the centuries that are past, have conscientiously cared for the concerns of the corporation, and discharged the duties of their responsible trust with an intelligence and integrity which are beyond all praise.

It only remains for me to sum up the position which this parish has held and the influences which have gone out from it in the years that are past.

Trinity Church, from its earliest history until the foundation of the great cathedral which is now being built on Cathedral Heights, has filled the position of a cathedral not only for this Diocese, but in a degree for the whole country. Within its walls have been held the great services which, from time to time, have solemnized or commemorated the principal events in the history of the nation. To it have resorted the representative people of this great city to sing their *Te Deums* for marked blessings vouchsafed to it, or to humble themselves in penitential litanies to avert the divine displeasure, when for our sins the land has been visited with "the pestilence that walketh in darkness," or desolated with civil war; while around it and beneath it, in known and unknown graves, there sleeps the sacred dust of many of the mighty men who, in the varied walks of

life, have been the founders and builders of the institutions which have given this country its place among the nations of the earth.

Again, like a cathedral, it has maintained for many years the daily worship of the sanctuary,* holding up before other parishes an unvarying pattern of loyalty to our liturgy, and leading them, by example and practice, towards the highest form of prayer and praise which we are permitted to offer. Founded, as the Church was, in this country, by those who had grown up in the Church of England during the period of her history when the Church was in its lowest condition, when the sermons were usually monotonous essays on morality, and the services too often conducted with a slovenliness and irreverence which would not be tolerated anywhere to-day, it is not surprising that even the chanting of the canticles was so little known, that, towards the close of the last century, when a clergyman from Connecticut was called upon to officiate in Trinity Church on a Sunday morning, and seeing no preparation for singing, leaned over and asked the clerk beneath him if they could not chant the *Venite*, he was astonished by his proceeding to sing it through to the tune of *Old Hundred*. Nor were matters much better when Dr. Hodges was made Director of Music of Trinity parish in 1839. Notwithstanding his admirable rendering of the services and his power as a devout organist, he was met at first with constant grumbling; fault-finding and unpleasant speeches poured into his ears by those who had no conception of the difference between the music of the Church and that of the opera. Less than fifty years ago, there were but very few of our churches where the musical rendering of the *Te Deum* or the responses to the commandments could have been introduced without arousing a protest from the congregation. And as late as 1862, when the Diocesan Convention of New Jersey, which met in Grace Church, Newark, was opened with a simple choral service, sung by a surpliced choir, arranged by the rector of the church, it created a storm in that staid body which lasted through all its sessions.

*The daily prayers were said in Trinity Church as early as 1717.

If any one, in that day, had ventured to predict that in less than thirty years such services would be the rule in our leading parishes, and that this bicentennial would be celebrated with such a burst of choral song as we have heard this week, he would have been counted a fit subject for a lunatic asylum. For this and real advances in our public worship, I do not hesitate to claim that we are largely indebted to the example of Trinity Church.

But beyond and above all this, beyond the noble benefactions of Trinity Church to the diocese and to churches throughout the state, beyond her liberal gifts to colleges and schools, beyond her munificent endowment to religious societies, as the Society for Promoting Religion and Learning in the State of New York, all of which things have been described by others during the past week, there stands out before us to-day, as the chief glory and honor of this parish, the large missionary work which it is doing for the poor in this part of the city. There are not many that realize, as they have seen one after another of the places of worship in the lower part of the city abandoned by the various denominations of Christians, that there is to-day a larger population living below Canal Street than ever before, and that this mass of people, but for the ministrations of Trinity Church and the work of the Church of Rome, would be practically left without the light of the Gospel. And not only so, but were it not for the unfailing bounty of Trinity Church, many of our churches in other and the poorer portions of the city would be obliged to close their doors. I never read the Year Book of Trinity parish, with its record of great works accomplished by the large staff of clergy of the Mother Church and its eight large Chapels, with their flourishing schools and sisterhood, and hospital, and their various active associations, without renewed thanks to Almighty God for His wise providence which provided this parish with its ample endowment. Nor do I hesitate to say, knowing as I do the amount of the income of the parish (which, by the way, is much less than the popular estimate of it), that, considering the great variety of objects, religious, edu-

cational and charitable, upon which it is expended, there cannot be found an instance "in which either individual or corporation is doing more or better things for the community with the same amount of money in the way of maintaining the Christian religion, furnishing the means of a good education, comforting and succoring the sick, relieving the needy, cultivating the taste of the people by the refining influences of music, architecture and beautiful worship, and thus promoting the best interests of society, and contributing toward the security and permanency of the institutions of our common civilization."

And here, before I close, permit me a few words on which to rest our faith and inspire our hopes for the future history of this parish. Two hundred years is a long period in the history of any corporation, and especially for the Mother Church of a city which has passed through Dutch, English and American rule, with all the changes incident to such a history. Throughout all these years Trinity Church has steadfastly stood for the fundamental principles of evangelical faith and Apostolic order which belong to the Catholic Church wherever it is to be found. With unfaltering voice she has proclaimed the cardinal doctrines of the ancient creeds, upholding the Scriptures of the Old and New Testament as the Word of God, ministering the two sacraments ordained of Christ, and clinging fast to the Apostolic ministry which has come down to us in unbroken line from our Lord Himself. While other bodies of Christians around us have given way to the spirit of change, dropping one after another of their distinctive principles, until their fathers of the last century would scarcely recognize their spiritual children of to-day, and even the Church of Rome has made fundamental changes in her creed, and yielded in more than one particular to the popular demands of the day, Trinity Church has steadfastly kept her feet in the old ways and walked in the old paths, wherein alone is to be found rest for the soul. The very Prayer Book, with whose words we have worshipped at this festival, is the same, with the exception of a few verbal changes, that was used at the first service two hundred years ago. In this steadfast adherence to

the faith which was once for all delivered to the saints, do I find reason to believe that she will stand amid the seething sea of discordant religious opinions which characterize these latter days, as an unbroken bulwark of faith until time itself shall be no more. With her feet planted on the rock, the rock of eternal truth, against which, through all the centuries, the storms of earth have dashed in vain, we have the best assurance that she shall remain.

Let us then go forth from this festival with the lessons of the past ringing in our ears; let us, receiving a kingdom which cannot be shaken, hold fast the profession of our faith without wavering; let us see to it that the evangelical faith and Apostolic order, which have so long been inscribed on the banner of this parish, be upheld by our hands, and handed down to our children, to be transmitted to their descendants through all the years that are yet to come, until the Lord Himself shall appear again "to present to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish," and the Church Militant shall be absorbed in the glory of the Church Triumphant.

THE FOUR MARKS OF THE CHURCH.

FROM A SERMON

By Rev. J. Nevett Steele, S.T.B., Mus. Doc.,
VICAR OF TRINITY CHURCH.

Preached in Trinity Church on Sunday, May the Ninth.

WITH this service closes one of the most memorable celebrations in the history of this old parish. For two hundred years this parish has been in existence, and we are now closing the week of celebrations that have clustered round her birthday. We must bear in mind that we have been celebrating the birthday of a particular part of the Church of Christ, not the birthday of the Church itself, nor the birthday of the Church of England, from which this Church has directly descended. The Anglican Catholic Church, as well as the Church of Christ, is more than two hundred years old. We have been celebrating the anniversary of Trinity parish.

We have been told, over and over again, during this celebration, that Trinity parish has stood, for all these two hundred years, for evangelical truth and Apostolic order, and we cannot be told that too often. And true it is that her history, through all these years, reveals no times of departure, nor times of compromise; she has steadfastly maintained evangelical truth—she has never set forth any new and strange doctrine. She has never taught anything that could not be proved by tradition and the Word of God. She has never taken up with any of the modern fads of religious thought. She has never gone out and professed to be broad. She has never encouraged looseness in faith or morals. She has never taught any other God than the One God in Three Persons. She has always preached and worked in the Name of her Lord and Master, Jesus Christ. She has always acknowledged herself to be under the direct guidance and influence of the Holy Spirit. She has never departed from the standard of evangelical truth.

So, in her organization and government she has never forsaken Apostolic order. She has maintained the same government and order that was established by the Apostles during the time we call "the Apostolic times." She has the three-fold ministry, Bishop, Priest, and Deacon, that has been handed down from the early Church in Jerusalem, and she has, with that old Church, "continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." This Church stands for more than a two-hundred-year-old organization; she stands for more than two hundred years of faithful work; she stands as a part of that great Holy Catholic Church which almost covers the world; she stands as a part and a continuation of that primitive Church, which was content to worship in an upper room, or else beneath the surface of the earth, in the catacomb, and which, in times of persecution, bowed its head until the storm was passed over, and then rose again, in renewed strength and greater vigor; and which, from that little room, has spread over almost the entire world, like the grain of mustard seed, which is, indeed, the smallest of seeds, but from which springs a tree so great that the birds of the air find lodging in its branches. If Trinity Church does not stand for this, then all this celebration we have been having amounts to nothing more than a grand, good time of self-congratulation, and self-assertion.

We can honestly thank God, and say there has been no touch of worldliness in this celebration. I believe that, from the conception of the idea to its complete realization, every one and everything has been guided by the Holy Spirit. Trinity Church is not setting forth her own glory; she is not singing her own praises; in everything, in decoration, in music, in spoken word, in service of thanksgiving, there has been but one predominating tone—glory and thanksgiving, to God for what He has done through her.

In this celebration Trinity Church has emphasized the stability of evangelical truth, and the permanence and necessity of Apostolic order. She has emphasized the real unity of the

Holy Catholic Church. She has presented a setback to modern fadism. She has brought before men the value of old ways; and has made clear, beyond contradiction, that this age does not need a new religion, but a greater steadfastness in the old; that this age does not need a restatement in modern terminology of the articles of faith, but that the Apostles' Creed is as clear, and as essential to-day, as it was hundreds of years ago. We need no new Church; we need no new creed. What we do need is a renewed heart to take up the religion of Jesus Christ, as handed down to us by our predecessors, and live it to the full. What we need is to learn to trust less in self and in man's power, and to trust more in God. We need strength of character to stand up against all assaults of our enemies and spiritual foes, and, in the spirit of a true conservatism, to go on, believing that what God has given us was not meant for a day and a generation, but for all peoples, kindreds, and nations, to all time, and for eternity, Men have no need to hunt around to find a religion; it is here, the religion of Jesus Christ, which, at least for two hundred years in this old parish, has not changed, diminished, or enlarged. They have no need to look around for the Church; it is here, for two hundred years the same Church, in the same place, the Church of Jesus Christ; the same that He founded near on to two thousand years ago, the primitive Church, the Church of the Apostles. Through all the years, amid all the material, circumstantial change, she has never lost her identity. Examine her and see, and when ye see, tell all men, "We have found the Church of the Living God; we have found the marks by which she is known. We find here the Apostles' doctrine; the Apostles' fellowship; the breaking of bread, and the prayers."

In this old Church we continue steadfastly in the Apostles' doctrine. We hold fast to the ancient creed as taught and believed by the whole Church, from the first. We have never introduced any new article of belief. Read the Apostles' Creed; that is the same creed received from our fathers, and which we have used for two hundred years; we have never added anything to

it; never taken anything away from it. No council of this Church has ever declared anything to be an article of faith, or necessary to be believed for salvation, except that which may be found in this ancient creed, and proved by the Holy Scriptures. She has no variable rite of initiation; she believes in one baptism, precisely the same that Christ instituted. Here in this Church you find this first mark of identity—a steadfast continuance in the Apostles' doctrine. If you do not, then she can make no claim to be the Church of Christ; she can claim to be nothing more than Trinity Church, just two hundred years old.

In this old Church we continue steadfastly in the Apostles' fellowship, retaining always the one ministry of Bishops, Priests, and Deacons, ordained by Christ Himself. We have what we call the "Apostolical succession." Men may not like the phrase, but the thing is here. The sacred ministry of this Church is that which has come down in an unbroken line from the time of Christ. I stand to-day, not alone and as an individual to work in the ministry, but I stand with my hand linked, through my Bishop, in the hand of Christ, the Great High Priest. If not, then I represent nothing but myself. I have the powers that belong only to the priesthood, received in direct descent from Christ, through His Apostles and their successors; the power to minister in holy things; the power, in Christ's Name, to retain, and to forgive sins; the authority to teach and to baptize. We understand no jargon about "historic Episcopate." What we claim, and what we have, is the ministry of the Apostolical succession. Here then, in this Church, you find the second mark of identity. We continue steadfastly in the Apostles' fellowship. If not, then this Church stands for nothing more than Trinity Church, just two hundred years old.

In this old Church we continue steadfastly in the breaking of the bread. We administer, in its integrity, the Holy Communion—the same sacrament that Jesus Christ instituted as His memorial on the night in which He was betrayed. What he used, we use—bread broken and wine poured out. What He said, we say—"This is My Body:" "This is My Blood."

What He commanded us to do, we do—we eat and drink, and do all for a memorial of Him before the Father. We have made no change in thing, word, or act. It is bread we use; it is wine we use. We make no sacrilegious changes. Here then, in this Church, we find the third mark of identity—we continue steadfastly in the breaking of the bread. If not, then this Church stands for nothing more than Trinity Church, just two hundred years old.

And so we find the fourth mark. In this old Church we continue steadfastly to use that reverent, liturgic form of "the prayers," "Which the Church of Christ inherited from the temple and synagogue." And so, in all things, this Church "has retained the four bonds and marks of unity with the Holy Catholic Church, founded by our Lord and His Apostles, in Jerusalem. It is not merely, mark you, that she is like the primitive Catholic Church. That would not be enough—we want no imitations or resemblances. She is part and parcel of it; a true and living branch of the true vine, which God planted, and not man." Here then, in this place stands, not merely Trinity Church, but the Holy Catholic Church—One and Apostolic.

We are starting out now upon another century of corporate life. We look back upon the past, from which we cannot separate ourselves. We remember the days of old; we consider the years of many generations, our fathers have shewn to us—our elders have told us. God has been with us through all that past. We start out upon our journey into the unknown future, nothing doubting, nothing fearing, trusting in our God, as of old. We will not be dismayed by anything that may befall us, for we know that God is with us. We will, by the help of God, continue steadfastly on the old lines—in the Apostles' doctrine and fellowship, in the breaking of the bread, and in the prayers; ever endeavoring to show to those that are in error the light of God's truth, that they may return into the way of righteousness, and follow all such things as are agreeable to their Christian profession. God bless thee, dear old Church of our forefathers.

CHURCH AND NATION.

FROM AN ADDRESS

BY THE RIGHT REVEREND LEIGHTON COLEMAN, D.D.,

BISHOP OF DELAWARE.

DELIVERED IN ST. JOHN'S CHAPEL ON SUNDAY, MAY THE NINTH.

THIS renowned metropolis has lately witnessed a pageant which, so far as America is concerned, has never been paralleled. Doubtless, it will long remain among us without a successful rival. Hundreds of thousands from various parts of our widely-extended land and from various walks of life, assembled to honor the memory of a nation's hero and benefactor.

With a generous forgetfulness of the faults belonging to him as a man, and with an equally creditable ignoring of the differences at one time existing among themselves, the thronging multitudes paid their tribute of homage with one accord.

Especial significance was added to the imposing occasion to which I am referring, by the fact that the death of General Grant occurred within the personal recollection of the great majority of those who participated in its memorable ceremonies. Too often a nation is tardy in its recognition of what is due its great men, and scanty in its measure of reward. The magnificent mausoleum on the banks of your noble Hudson stands an inspiring expiation of the Republic's proverbial ingratitude.

We conclude to-day in the same metropolis a commemoration, after a different manner, of an event whose nature, however so interesting to the noteworthy congregations which have with such befitting accessories sought to honor it, fails to stir the populace as they have lately been stirred.

And yet it has to do with the very things which, to an essential degree, entered into the formation of that character which gave to the pageant which I have mentioned its chief and abiding glory. A patriotic and courageous discharge of duty,

coupled with an unassuming and unselfish exercise of authority, and an earnest longing for unity and peace—these would seem to have been the predominant characteristics of General Grant. Who will deny that these very dispositions are among the fundamental principles of the practical Christianity which has been preached from the several pulpits of this venerable parish throughout the whole of its history? We may, therefore, claim even greater significance for the commemorative services of this octave than for the ceremonies which have lately occupied so much the minds of so many of our fellow-citizens. They emphasize the vital importance of the religion which makes it possible, even amid so much wickedness and weakness, to lead lives of such truly heroic character as to excite common admiration.

No doubt, in the instance now before us, much of the enthusiasm was due to the military feature in the hero's life, and to its connection particularly with the preservation of our national union.

But even so, devoid of the other features to which I have referred, his career would not have appealed with the same success to the average American.

For, despite our too common apathy as to the practical claims of Christianity, there is deep down in the national conscience a strong reverence for what is true and beautiful and good. I venture to say that to-day if the intelligent and conscientious citizens of New York were polled as to which of its very many corporations was most entitled to their reverence and gratitude—the corporation of Trinity Church would receive the largest number of votes. Ante-dating, so far as I know, all other existing corporations here, she has gone on continuously, since the granting of her royal charter, in the one work of ministering to the greatest of all the needs of this community. Others have sprung into being, and, after a fitful career, or having, it may be, accomplished their specific and transitory purposes, have disappeared into utter oblivion. Later ones have been created, many of which are still useful and prosperous. But

of these not a few will, ere long, be superseded by more successful rivals. Even your civic life is about to witness what to some still appears an anxious, if not a formidable, transformation in the advent of a Greater New York. No such transitory character belongs to the Church of God. The truth is that Christianity is so closely interwoven with the fibre and the fabric of modern civilization that we can scarcely measure the vast contributions directly or indirectly thus made in any special department.

But of this one thing I am certain, that it would require no very subtle analysis to show the connection between the growth in good things which so marks this vast city, and the work and influence of Trinity parish. No doubt, there are those who, in reviewing the city's growth, would ascribe it mainly to the development of culture, as of something apart from Christianity and the Church, and would preach to us of the religious dignity of art and science, and tell us that beauty and truth are worships omitted from Christianity.

Neither the occasion nor the proper limits of this discourse would warrant an attempt on my part to argue this matter. It may suffice to say that all such persons have but an imperfect conception of the real Christ, and of real Christianity, whose spirit is ever identical with the true spirit of the arts of beauty. It is, indeed, their very province, by their opposition to materialism and selfishness, to combat the chiefest foes of all genuine art.

Take, for example, one of the great cathedrals of the Middle Ages, and study how and why it was built. It is the type and embodiment of all that is best and finest and truest and strongest in the most enduring civilization. Its constituents are beyond the limits and conception of modern criticism, being the creation of impalpable but omnipotent Christian Faith.

If you inquire in the museums of art, which are already so creditable to your liberality, as to who have been their chief patrons and benefactors, I feel confident that you will discover them to be among those who are known as disciples of Christianity. And the same fact will, doubtless, appear if you pursue

your investigations in the direction of genuine science and learning.

And, further, I would remind you that in your own city, as elsewhere, you can pass in five minutes from the homes of wealth and refinement to what is little better, if any, than hovels of squalor and degradation and despair. Nothing is more ignorant and heartless than that which supposes that this "dark backwater" can be arrested by mere education and the ordinary machinery of culture.

Nay, what is wanted is the living, common application of the religion of the Incarnate Word of God, as communicated and exemplified in His own visible Body, the Church, in her illuminating, energizing, saving means of grace, as sanctified by the omnipotent Spirit of the Triune God.

This institution alone, of all the institutions of the world is that which can effectively deal with the friction of our present civilization, and solve the great social and political problems with which we are so startlingly confronted. It stands, as it always has stood, to rebuke and combat its greatest foe, materialism, which has no logical connection with either science or art, but co-operates in subtlety and power with other foes to blind men's eyes to the claims of moral and spiritual truth.

The human soul was made to know and love God, to enjoy the shelter and comfort of Christ's own presence, and thereby to be led on, through the shadowed valleys of this wicked world, to the golden heights of heaven.

Brethren, I have thus dwelt upon the relation of Christianity and the Church to the social and moral elements of the community, as serving to show the measure of indebtedness owing by the City of New York to the parish whose bicentennial we are still celebrating, and to justify the claim which I have already made in its behalf upon the attention and sympathy of this entire community.

* * * And now in these memorial services, we would gratefully acknowledge our many and lasting obligations to those into whose labors we have entered, to those who did not think

of this fair continent as a place merely to plunder, but as a place to be evangelized with the precious doctrines of that same old Creed which has been sung so grandly here to-day. What a debt, too, we owe them for building us churches, establishing kindly institutions, and adorning the land with their godly lives. We believe in the communion of saints. We can almost see with our bodily eyes the cloud of witnesses who have worshipped in this very sanctuary. We ourselves are moving onward, consciously or unconsciously fashioned largely by the influence of many lives, and, in turn, affecting largely the character of many other lives for good or for ill. What shall minister as much to their good as the handing down to them the precious spiritual heritage which we ourselves have received? It is no mere gift to be dealt with as we might deal with silver or gold. It is, rather, a trust, to be guarded and preserved in all its integrity, lest by some whim or treachery of ours its value should be in any wise impaired.

So, dear brethren, with all the joyous features of a commemoration like this, there is a mingling of such sober responsibility as should give to it a solemnity that will make us realize the better the task which belongs to each one of us as members of the one household of faith. There is yet very much land to be possessed for Christ and His Church. America to a great extent is Christian but in name. You have only to go about the streets of such a city as your own on the Lord's Day to observe how its sacred character is utterly ignored by multitudes. Visitors from heathen lands might well wonder, in more respects than one, how our own differed from theirs.

Now, if any country belongs of a right to Christianity, it surely is America. By the terms of the early charters granted to the Colonists, this form of religion was to be propagated here. And, further, it was to be propagated by the agency of that very Church of which this parish is an integral part. So in every subsequent period of our national history, this Church has been in an especial way charged with the duty of evangelizing the ever increasing population of this western empire. Thank

God ! she has not been unmindful of this weighty charge. Before the end of the seventeenth century, settled clergymen were at work in Virginia, in Maryland, in Delaware, in Pennsylvania, in New Jersey, in New York, in Connecticut, in Massachusetts, in Maine, in South Carolina, and in North Carolina. It is difficult to ascertain with accuracy the number of clergymen so settled; but I doubt if it ever reached fifty in any one year. The number of communicants did not, in all probability, exceed ten thousand. Without any resident or even visiting Bishop, the ranks of the clergy could be re-enforced only by such as immigrated from England, or others—very few at any time—who went thither for ordination. Because of the same lack of the Episcopate, the increase in the number of communicants was but meagre.

If we compare the figures as thus given, we find that as against say fifty clergymen in 1697, we have in 1897 not less than 4,700; and against say 10,000 communicants then, we have now not less than 650,000. The growth of the Church is still more evident if we take into account the change that has occurred during the past fifty years. In 1847 we had 1,400 clergymen; in 1897, we have, as already stated, not less than 4,700. In the former year we had about 70,000 communicants; we now have at least 650,000. The whole population of the country during that period has increased about 300 per cent., while the number of communicants in the Church has increased over 900 per cent. In 1697 we had no Bishops whatever, the relation to our country of the Bishop of London being but little better than titular. In the two hundred years that have intervened, or, rather, in little more than a hundred years, we have had 182 Bishops consecrated, of whom eighty-four are alive to-day, including the few whose jurisdiction is abroad. The actual growth of the Church in other respects and the great advance in the conception of her really Catholic character, and thus in the consciousness of her responsibility for the spiritual condition of the entire republic—all this has been most marked and significant.

While there is, undoubtedly, room for sincere thanksgiving in view of the progress which the Church has thus made by God's grace—and nowhere, perhaps, more than in this very city—yet there is a manifest call to still greater diligence and generosity in labor and gifts, in view of the immense field to cultivate: a field that is growing larger day by day.

The embarrassments in dealing with it aright are greatly increased by reason of the heterogeneous character of our population, heterogeneous not only as to race and language, but the more as to questions political, social and religious. Hence there arise problems which are sufficient to tax to the uttermost the minds and hearts of Christian statesmen, and to make them realize very keenly their duties and privileges.

Yet, with all the gravity belonging to these problems, there are absolutely no difficulties that may not be, through the grace of God, overcome by the application to them of the truths and remedies lodged within this very branch of the Catholic Church. It is only because of our faint-heartedness and indolence and covetousness that we have not as yet made that impression upon the whole land, which, in some directions, is already apparent.

A Brahmin once said to a Christian missionary: "We are finding you out. You are not as good as your Book. If you were, you would conquer India for Christ in five years." I am afraid that this describes many to-day in America, whose Churchmanship is conventional, and whose Christianity is almost non-existent. We but too little esteem the power which has been lodged within us. And, again, we are too careless in making our lives correspond with the declarations of our lips. Christian at least in name as this nation undoubtedly is, we are not strenuous enough in insisting that its rulers and policy should be in harmony with this exalted and significant title. It may not be either possible or expedient to have in this country such an exterior connection between Church and State as exists elsewhere; but it is possible and highly expedient that there should be more of a vital connection between the two, not only that the morals of the people may be thereby conserved, but also that the Church

may be protected from such invasion of her rights and prerogatives as we not infrequently see; as for example, in the fundamental matter of marriage and divorce.

When the Czar of Russia was lately crowned, the Metropolitan of St. Petersburg stood at his side and reminded him that he must profess himself before his subjects as a true member of the Orthodox Church. He ended almost abruptly; and, turning to him as to a child saying the catechism, inquired: "What is thy belief?" In answer, the Emperor in a loud and clear voice recited the Nicene Creed. When he had so done, the Metropolitan, accompanied by all the Bishops, softly said: "The blessing of the Holy Ghost be with thee." Very significant was this prelude to the august ceremony. Great as might be the imperial claims afterwards, it was through the door of the Church that he entered upon them. The one guarantee which he gave to his people was the guarantee of fidelity to the immutable creed. Some may fancy that I am advocating a state of affairs altogether too ideal ever to be attained in a country like this. But, dear brethren, every ideal based upon God's own truth may, at least eventually, be reached. It was some such intimate relation between this truth and man's daily life that the sturdy old Hollanders had in mind when they made in part provision for the maintenance of the religious work undertaken by this parish two hundred years ago. * * * *

STRONG AND BEAUTIFUL.

FROM A SERMON

BY THE REVEREND THOMAS R. HARRIS, D.D.,

RECTOR OF ST. MARY'S CHURCH, BEECHWOOD, AND SECRETARY OF THE CONVENTION OF THE DIOCESE OF NEW YORK.

DELIVERED IN ST. LUKE'S CHAPEL ON SUNDAY, MAY THE NINTH.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."—Isaiah lii, 1.

ISRAEL'S greatest prophet is proclaiming with exultant tone the restoration of God's favor, the return of the exile from his captivity, and the final triumph of God's people.

His words were fulfilled in part, in the rebuilding of Jerusalem and the rekindling of the fire on God's altar on Mt. Zion; but the vision of the prophet took in far more than this. He saw the King both in his humiliation and in his triumph, and he paints in glowing colors a fair picture of the Church of the living God basking in the sunlight of God's favor and throwing wide open her doors to welcome the pilgrims, whose camels cover the deserts and whose sails whiten the blue waters of the Mediterranean.

Strong and beautiful is the City of our God. "Strength and beauty are in His sanctuary," says the Psalmist, and in our text this morning God's prophet calls on God's people to array themselves in these, as the festal garments of God's redeemed.

Strength. The massive boulder on the shore against which the foaming waves have dashed themselves for centuries, and the tall slender reed, swaying to and fro in the summer breezes, are common types of strength and weakness. That rugged, water-worn boulder lying just where it was dropped by some immense glacier thousands of years ago, stands for steadfastness. Tenacity, courage of conviction, resolute maintenance of the faith, this has been in many ages the most striking token and test of the strength of God's Church. * * * *

Coming down almost to our own days we find here on these western shores the Church of God exhibiting still the same great characteristic. Many men after the American Revolution deemed that the end had come for this branch of God's Church. Provoost, rector of old Trinity and first Bishop of New York, had little, if any, faith in her future, and more than once declared his conviction that she could not outlive the generation to which he, himself, belonged. Yet, quietly, and bravely, and steadfastly she went on doing her duty; till the bitterness of party strife had died out, and those who had reviled and hated her as the English Church, learned to honor and love her as a worthy representative of her Lord and Master, as a true and living branch of the old historic Church of Christ.

Steadfastness, stubborn resistance to storm and tempest is not, however, the only measure of strength. The Church of God is founded on a rock; but she is also the garden of the Lord. The massive boulder is only one type of strength; for another, and it seems to us a far higher type, we turn to the fruit tree. For years it has been growing slowly, sending out its roots farther and farther, gathering the riches hidden in the deep, dark, fertile soil, opening its boughs to the gracious sunshine and drinking in the gentle showers, till at last the time for fruit has come. Then in the blossoms which cover its boughs, and the crimson and golden fruit which follows, we see the manifest tokens of the strength of the tree. So it is with the Church of the living God. She has shown her divine origin by outliving her foes. She has given abundant proof of her strength by her tenacity in holding her ground and in maintaining the faith. Yet there is another and a higher proof that she is from above, in the fruitfulness which she has shown. Wherever she has rooted herself, there we find the blessed results of her work in the establishment of hospitals and schools; homes for the orphans and the aged; works of mercy for the weak and fallen.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." The reference here is undoubtedly to the rich robes of the priests, stiff with embroidery

and encrusted with precious gems, worn by them at the high feasts in the temple. Material beauty, yes, magnificence, should characterize God's Church. Wealth should be given, and given liberally and without stint, for the upbuilding and adornment of God's sanctuary. David was perfectly right when he declared that "the house must be exceeding magnifical." * * * * The true beauty, however, of God's Church is to be found not in the material adornment of the sanctuary, not in the skill of the builder and decorator, not in the magnificence of the worship even within its walls, but in the deep spirituality of the lives of God's people and in the reality of the worship which they render unto Him.

* * * * Gladly have I come here to-day, at the invitation of my old friend, the vicar of St. John's, to say a few words of greeting. Strong and beautiful is the dear old parish, which celebrates this week the completion of two centuries of her life. Those few who know something of the inner history of this Church in New York City, know how much of the strength of the Church in this locality has come from Trinity. Not only has she herself had the courage to stay here in these lower wards, caring for those whose homes are in the narrow side streets and the crowded tenements, when her richer parishioners have been borne miles away by the encroachment of business; but she has provided also liberally the means to enable others to do likewise. Trinity Church at the head of Wall Street with "God's Acre" round about her walls, where sleep those who died in the early days of New York, stands as a continual reminder that there are some things which money cannot buy. This dear church, within whose walls we are gathered, and where the good old man, who went to his rest a few months ago, labored for so many years as its rector, could never have maintained its services and ministered to the poor and needy of the Ninth Ward for so long, had it not been for the liberal aid of Trinity parish. Yes, and when at last the time came, when the old parish was forced to move from this neighborhood, Trinity not only lent her aid to build a new St. Luke's far uptown;

but also took up the work here and made St. Luke's Chapel in name, as well as in reality, a part of her own parochial work. Well has Trinity shown her strength in thus withstanding the pressure brought to bear upon her, to move away from this part of the city and to forsake her work among God's poor. Were it not for Trinity and the parish churches, which, by her aid still cling to their posts, New York below Bleecker Street would be left with little more than a nominal Christianity.

Nor is this the only thing which Trinity has done for the Church. She has set before the people in this city and before the Church in this land a model worthy of their admiration and imitation in her worship. Here men have seen how the Church can make her services rich and yet simple; solemn, yet attractive, ornate, yet real. The rant, the affectation, and the puerility of the popular preacher would be sadly out of accord with the grand, dignified service at her altars. No wonder that those who kneel there in lowly worship go to her pulpits to speak to the people the old, old story, to tell them of the Saviour who redeemed them and to proclaim with unfaltering accents the faith once delivered to the saints.

"THE FRUIT OF HER HANDS."

FROM A SERMON

BY THE VENERABLE FREDERICK B. VAN KLEECK, D.D.,

ARCHDEACON OF WESTCHESTER.

DELIVERED IN ST. AUGUSTINE'S CHAPEL ON SUNDAY, MAY THE NINTH.

TWO hundred years ago, Trinity was organized, and faced the duties and problems of a parish. Such an organization is created for certain and definite purposes. First the parish should meet the spiritual needs of the people within its bounds. Then it builds its parish church, that within consecrated walls it may minister to souls in Divine worship. Again, the parish should have, as a part of its work, the cultivation and religious education of the young. And no Church should ever forget, that which the dear Lord, Himself, always did, "Going about doing good." As a part of parochial life, the alleviation of suffering, whether from sickness, pain or poverty, becomes at once the best imitation of the Master, and the habit of His Body, the Church. From the first, as the bright history of Trinity parish being read this week of commemoration, will prove, all the requirements of a parish enumerated, have been met. In fact, the growth of this organization has been identical with the growth of New York. Her spiritual force and influence have ever been commensurate with the material advancement and progress of the city. With the increase of population, and as the need presented itself, Trinity has multiplied churches, chapels, schools and provisions for the poor or the sick. So that now, with the Greater New York, this noble corporation presents her splendid equipment of the ample and finely organized parish. Full clerical staff, parochial schools, church, chapels, parish houses, placed where most needed, and built to stay as the permanent spiritual home for all souls and bodies that desire her bountiful care. Bishop Brooks, in preaching of the making ready for crisis, or meeting it when it comes, used this strong illustration:

"The ship is out on mid-ocean; and it is midnight, and the storm is wild. The winds are savage, and the sea is terrible. We say the ship is struggling for its life. But tell me, where was the real struggle of that vessel? Was it not long ago, upon the hillside where the timbers grew, and in the shipyard where the nails were driven?"

The present strength, influence, and working force of Trinity; the victorious triumphs so gratefully sung this week; the reason why our text "Give her of the fruit of her hands; and let her own works praise her in the gates," becomes the keynote of the history of this parish, have been made possible by the wise, careful administration of two hundred years. The present is knit to the past by ties, not alone of association, but by stronger bonds, those which were made by holding of the Faith "Once delivered to the Saints"; the high standard of Worship; the full use of the sacramental system in the Church of God; the education of the young; and the honorable and faithful stewardship of property committed to her care. As at the first, Trinity took up the duty of meeting the needs of that day, so with added strength, and resources wisely conserved, shall she meet the vast and increasing responsibilities of the present. Yes, this parish has "The fruit of her hands, and her own works praise her in the gates." Off the rocky, storm-bound coast, there rise the strong walls of the lighthouse. In the darkness of the night or of the storm, the clear bright rays of light shine out through the gloom, across the waters. There is a permanence of safety insured. As long as they who "go down to the sea in ships" look towards the light, they may pass on in security "to the haven where they would be." Trinity parish, in her permanent, stable setting, in the fidelity of her teaching, has ever been a lighthouse, to warn of danger, to point to the true, the safe, the Divine course. We have seen a picture of the destruction of Jerusalem. In the distance, the lurid flames are doing their awful work. In the foreground, the hordes of Roman soldiers are sweeping down upon the defenceless, snatching women and maidens, to take into a captivity worse than death. All is

mad havoc and dire confusion. But at the right, there stands a little group of Christians, calm, peaceful, fearless, with two angels hovering over them, holding the blessed Chalice. And so, in a city where with much that is good, lovely, beautiful, there is also much of wickedness and vice; in a city, where sin abounds, Trinity has been bearing aloft the Chalice of redeeming grace. In the time to come, as in the past, may this noble parish still be a lighthouse, from which the true light shineth; and bear to trusting souls and bodies the Chalice of life.

THANKSGIVINGS.

FROM AN ADDRESS

BY THE REVEREND GEORGE CLARKE HOUGHTON, D.D.

RECTOR OF TRINITY CHURCH HOBOKEN, NEW JERSEY.

DELIVERED IN ST. CHRYSOSTOM'S CHAPEL, ON SUNDAY, MAY THE NINTH.

WELL and fittingly is the day of jubilee of this parish commemorated in adoring love for Him Whose imparted Life is quickening the lives of tens of thousands who in the parish church and chapels devoutly worship the Incarnate Son of God. And I am appreciative of the privilege accorded me this day by the reverened rector of this parish in bidding one who, but for this, his gracious designation, would have deemed himself far more fittingly placed among the listeners; but accepting the prerogative assigned me for the hour, I would voice the spirit of devout thanksgiving which must pervade the souls of those who are ministered to in this parish of Trinity Church in the City of New York; thanksgiving to God Who did put it into the hearts of His people to initiate the great work which the children of this day and generation are permitted to enjoy; thanksgiving for the godly wisdom of Colonial days, which set apart what in after years became a most suitable provision for the maintenance of this mother of parishes; thanksgiving for the wise administration that God has guided during these two hundred years which have witnessed so many violent and radical changes on this island; devout gratitude for the innumerable and vast assistances which the Corporation has rendered to the feeble and struggling churches in this and many other States of the Union; thanks and praise to God for the countless benefactions, temporal and spiritual, which have been meted out through the sacred ministry of this parish; thanksgiving for the maintenance of loyalty to the faith and the adherence to the earlier centres of work which, in time, have been abandoned by other parishes; thanks and praise to God in that He

raised up one, who has been of the most devout and wise leaders of thought and administration in this land, to rule this parish always prudently, and minister always lovingly; one to whom I owe much for his guidance during the first nine years of my ministry, which were exercised in this parish, and in this, to me, most dear chapel, among people whom, after eighteen years of separation, I still hold dear, and associated with one who, then and now, to them and to me, is ever an exemplar. God bless him and preserve him long years yet in this hallowed work.

Good reason have you, dear friends, to be thankful to the Heavenly Father on this the day of the parish jubilee, and if it has taken two hundred years for the work to grow to such proportions, you will not forget that it is only such as the coarse reed that grows almost in a day; the finer growths mature deliberately, requiring the warmth of many suns and the moisture of many nights. Such growths as the mind and heart and soul, and that which ministers to them, grow slowly; no single benefaction matures them; they grow after the growth of that which has all eternity to mature in, and, unlike the body, which can be filled to satiety, that which pertains to the soul never loses its relish for what makes it grow. The mystics tell of a strange bird whose food was grown for it in the air, and it feasted as it flew, developing strength from motion, and finding food ever plentier as it soared. And so the mind and soul find, on the crest of every altitude they reach, nourishment prepared for them, and, partaking, they move upward to a loftier height, knowing that on the higher crest, there, too, they shall find provision waiting for them. I do not say that the lower crests and narrower cliffs have insufficient provision for the more easily satisfied; but I would incite you to scale the loftiest heights, from which you shall see the eternal verities with the clearest vision. It is soaring thus that we shall obtain an unclouded sight of the revealed life of Jesus, and, approaching that revelation of Himself, in mind and heart, the soul shall *touch* Him on that highest gradine which is edged level with

heaven itself, and body and soul shall yield Him that adoration of which Deity alone is worthy. The mind and soul are twin growths, they expand together, and together will reach the rarer, purer elements. And it is in this spirit that you will find your truest work as men among men, women among women. Forceful natures transmit their forces, as the sun transmits light and heat. Natures blend and mutually impress each other; but the stronger, higher, purer nature will prevail. When time shall lose itself for you, at least, in eternity, if the elements of your work shall be of the finer web, cultured by the Holy Spirit of God, then shall the worker find his native heights on that highest plane, at the footstool of our only Lord and Saviour Jesus Christ.

TRINITY PARISH AND HOBART COLLEGE.

FROM AN ADDRESS

By the Right Reverend William D. Walker, D.D.,

BISHOP OF WESTERN NEW YORK.

Delivered in St. Agnes' Chapel on Sunday, May the Ninth.

BUT not only personally does it behoove me to recognize the splendid beneficence of this honored parish. Officially it becomes my duty and my pleasure to bear testimony to its far-reaching influence and its widespread power and action for good. I need not dwell upon the feeble mission stations and the modest parishes in the diocese of Western New York which found in the weak days of the past, Old Trinity to be a sympathizing, helping friend. The Church of our love and of our hope lives and prospers to-day in what were mere tentative outposts three-quarters of a century ago. There religion had no root and no hope, had not this parish's generous money built and nourished the work. I have trod the aisle of many a church in that great diocese on the western edge of this Empire State, within the last three months, where there is a burning zeal and a high love for God and His Kingdom, because in weak days of the past Old Trinity led on with a caring and a loving hand and nourished and strengthened into a healthy, stalwart life. God be thanked for her tender helpful offices in the child-days of the See of Western New York.

But it is for ministrations and benefactions even more gracious and fruitful that I stand in this place to bear witness to-day. On the banks of that gem of inland waters which bears the name of a brave and picturesque Indian tribe—the Senecas—stands a modest city, fair to behold, beautiful in situation, a joy to the eyes of all beholders. There the first great Bishop of Western New York—Delancey—made his home; there the second—brilliant Coxe—made his *last* home. It is reposeful, refined, religious Geneva of which I speak. Nowhere in the land is the Church

so strong in proportion to population; nowhere is academic calm and intellectual energy more striking; nowhere are the amenities of a high cultivation and the rich graciousness of a lofty Christian civilization more apparent, and yet it is not the placid softness of the intense scholar's still life which is its marked characteristic. Its population are wide-awake, up-to-date men and women. On the heights of this fair borough a group of handsome buildings cluster. Many an earnest man of mature years, many an ardent youth of bubbling energy enter and pass from those doors day by day. We behold here the venerable and honorable institution which bears the name of the last Bishop who wore the mitre of this whole Empire State—the Bishop who was also the distinguished and wise rector of this great parish in his day. Here his name is perpetuated in the noble and reverend academic institution which bears the title of Hobart College. It is no middle-aged, moss-grown foundation. It teems with the life and the spirit of this electric day. Its faculty are not out-of-date pundits, but living, nineteenth century men. Its students are not book worms, but energetic, studious, vigorous young men. There is recognition in highest places as in the freshmen's sphere that the "sana mens" is only generally possible in "sano corpore." And so mental, physical, and spiritual culture are given each its fitting place and its right proportion in the training of this school of learning—with its honorable name, with its distinguished record, with its bright, sound history.

Hobart College is what she is because Old Trinity is what she is. The benefactions of the one have given, in part, the life-blood to the other. For many a year a large contribution for the work has gone annually from the treasury of this parish to that church college on the shores of fair Seneca. Through this liberal benefaction with older endowment a high intellectual standard is maintained, and it is able, so far as culture in all academic concerns go, to take rank among the foremost colleges of our country. With a fitting pride may she point to the fruit of her labors as she exhibits the roll of honor in the world where her sons' names are recorded. Trinity Church may feel a rightful

pride in this foster-child that bears the name of her great rector and her great Bishop. Through this college she has helped the Nation in its rightful administration of government. In the halls of Congress and on the bench her sons have sat. She has given a governor to New York and a secretary of the Treasury for a President's cabinet, and a chief judge for the Supreme Court of our own Commonwealth. Twice has she given her students to grace one of the most prominent of our foreign embassies. Three presidents of great colleges went forth from her halls. Scientific and theological professors, filling influential chairs, can be named among the recipients of her diploma. The army could show among those who held chief rank some of Hobart's sons. A battalion of priests have won her degree of Bachelor of Arts. Nine Bishops of this American Church are numbered among her graduates. Most of them are doing hardest work at difficult posts where ease and comfort are rare—where at the outposts of civilization they are rearing the banner of the cross and directing public opinion in the path of right. A Bishop whose name is in all the churches for his grand labor on the frontier among red men, studied within its walls, and its graduates include another whose diocese lately embodied the capital of the Nation within its boundaries. So the Church and the state, the ranks of science and the ranks of commerce, the bench and the army, have recruited their forces in part from this honored Church college, whose praise may fitly be proclaimed in all the churches.

I have spoken thus at length upon this particular theme because I am here to-day as Bishop of Western New York, to be spokesman for faculty and trustees and in my own official relation to the noble liberality of rector and vestry in behalf of this school of sound learning. In their name I speak this tribute of a grateful love. In their behalf I would show this rich fruit of a faithful labor and do fitting honor to the generous bounty which has helped and made more gracious and more grateful the work. To Old Trinity I say, "her children shall rise up and call her blessed," and not least in zeal among these are the loyal sons of fair Hobart on Seneca's sunny shore. * * * *

And now my last thought regarding this venerable parish's work:

It is a perplexing problem to-day—as it was in the ages past—why this great world of God presents this picture of a vast social inequality. We wonder now, as did men long ago, at the allotment which gives to one the wealth and luxury of life, and dooms another with equal or rarer gifts of mind and heart, to the inevitable load of poverty—that there is a Crœsus here and a Lazarus so often there—that there is such a prodigious abyss between Fifth Avenue and First. Who makes us to differ? What shall unriddle the seeming partiality of such an arrangement of things? Or is it a derangement? How far is it God's order or our disorder? These are problems that try the heart of the wise man and the Christian. I look out over the world of men and I cannot but conclude that it is by the will of God inequality exists—that this is rich and that is poor; and whatever may be the wrong mingled with this social state, whatever the wealth gotten by unjust means, the vast amount enjoyed by the slothful, the selfish—whatever the sufferings of the needy, increased by the cruelty of men, it is folly to imagine that while human nature lasts there can ever be any perfect equality. The equality of to-day would be confusion to-morrow. There must always be social suffering and dependence. Nor is there anything in the spirit of the Gospel to call forth that jealous hate of wealth or rank which we too often see in the world to-day. It is not money, but the love of money which is called the "root of evil"; it is not outward poverty that Christ claims is akin to the virtue of the disciple. It is the poor in spirit, not merely in purse, that He has chosen. We may find as humble a heart throbbing under the fine linen as the beggar's rags. We see too often in the most abject mortal, in his hovel, envy, and pride, and selfishness. But we are not to draw from this that self-satisfied conclusion which leads so many to accept wealth as if it were an allotment merely for the personal use and gratification. This is the truth which Jesus Christ, who left His Father's glory for a life of sacrifice, declares—that this inequality He has given us is

to be the very bond of our brotherly duty—is to bind us man to man. I read there the social law that He has written on our nature when He made one rich and another needy; that we are thus to learn that our life is a stewardship; not an ownership; that we are sacredly to feel that there are others to whom we owe our Christian love, our care—as given to our personal charge. It is only in such a view that the fact of social inequality becomes explainable at all. Even then it is a strange, sad mystery, often. I suppose no Christian man, however benevolent, has not sometimes, when he looked out on the terrible contrast, felt that his own competence and ease are laden with a responsibility to make him most anxious. And this is a fact again that grows most appalling as society becomes more advanced in luxury. It is the tendency of wealth ever to accumulate with the few; and the lot of the poor to grow more and more fixed and indelible. It becomes at last a fact we cannot ignore. The poor remain poor. The rich are the few monopolists, who, by some wise stroke or rich ancestor have come to their good fortune—and their wealth gets wealth. Laws cannot cure it. Popular institutions cannot cure it. Socialism cannot cure it. The creed of the anarchist has no balm for it. Only Christian duty can supply the need—only the recognition of the Saviour's law, that our poorer, suffering neighbor is our brother—that we are bound in the golden ties of the family of Christ, and that we are all children of one Father—even God.

It is the glory of this dear old parish that she has apprehended and illustrated this truth. How has this royal law of love governed in her work of nearly forty years? What mean these schools day and night; sewing, and mechanical and culinary? What mean these guilds, and sewing societies, and hospitals, and ministering sisters, and sympathizing priests. and all the rest—what mean they but that she has recognized the sad social gulf, the problem of capital and labor, the duty of a Christian, helpfulness to all who are in any need, materially, intellectually, spiritually. So, like her Lord, she "goes about doing good."

To close, this sermon would fail of its purpose had it no direct lesson for each who sits before me.

"She hath done what she could," is the record of one who was lowly, but because of her deed of love was accepted. It is the teaching for us all that Trinity, in her corporate life, gives "Such as (I) we have" to give for the honor of God. This is the principle of all Christian action. It may be the labor of my two hands; it may be but a box of ointment, a word of Christian counsel, a sigh of sympathy; it may be only a prayer, or the turning of the heart to Jesus in loving adoration; but as the Apostle at the "Gate called Beautiful" wrought a miracle which a Cæsar's wealth, or an Alexander's prowess could not have done, so our personal, helping act will take with it a power to work the miracle of Christian love. Number your deeds and your devotion by this standard. Estimate not their worth by any law of the currency, or of the board of trade. Our Father measures our religion with a rule that flings out gold as dross, and genius as empty, if there be not the tender heart, the self-forgetfulness, the pitying love and sacrifice which He manifested—who gave all that He had—a wealth above all the gems and gold of a million worlds—even Himself—for sinning men.

May this be our offering to our Master—of ourselves, of our all forever.

TRINITY CHURCH—VIEW FROM THE ALTAR.

ORDER OF MUSIC

OF THE SERVICES IN THE PARISH CHURCH AND CHAPELS DURING THE OCTAVE OF THE BI-CENTENNIAL.

TRINITY CHURCH.

ORGANIST : . . A. H. MESSITER, MUS. DOC.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 520—Rejoice, ye pure in heart!
Introit—Psalm cxxv. 1—
They that trust in the Lord, shall be as Mount Sion: Hiller
Communion Service in B flat, ... Schubert
Hymn 294—Christ is our corner-stone.
Offertory—Psalm lxxxiv—
How lovely are Thy dwellings fair, . . . Spohr
Recessional Hymn 124—Sing, with all the sons of glory.

EVENING PRAYER, HALF-PAST THREE O'CLOCK.

Processional Hymn 123—Alleluia! Alleluia!
Psalms—Twelfth Selection—
lxxxiv.—O how amiable are Thy dwellings:
cxxii.—I was glad when they said unto me:
cxxxiv.—Behold now, praise the Lord:
Magnificat and *Nunc Dimittis* in D, ... Tours
Anthem—The Lord hath done great things for us, . Smart
Hymn 114—Christ the Lord is risen again;
Recessional Hymn 412—The King of love my Shepherd is.

SPECIAL SERVICE, EIGHT O'CLOCK.

Guilds of Trinity Church.

Processional Hymn 491—The Church's one foundation.
Psalm xcvi.—O sing unto the Lord a new song!
Magnificat, ... Gregorian
Hymn 489—Pleasant are Thy courts above.
Solemn Procession—Hymn 516—Onward, Christian soldiers.
Recessional Hymn 124—Sing, with all the sons of glory,

WEDNESDAY, MAY THE FIFTH.

Special Service of Thanksgiving.

Processional Hymn 194—God of our fathers, Whose almighty hand.
Psalms xciii.—The Lord is King, and hath put on glorious apparel:
c.—O be joyful in the Lord, all ye lands:
cxxv.—They that put their trust in the Lord shall be even as the mount Sion:
Hymn 470—All people that on earth do dwell.
Te Deum, ... Sullivan
Recessional Hymn 396—Ten thousand times ten thousand.

Special Service, Eight o'clock.

Processional Hymn 491—The Church's one foundation.
Psalms cxlviii.—O praise the Lord of heaven:
cxlix.—O sing unto the Lord a new song:
cl.—O praise God in his holiness:
xcviii.—O sing unto the Lord a new song:
lxvii—God be merciful unto us, and bless us:
Anthem—Psalm ci.—My song shall be of mercy and judgment: . . . . . Randegger
(Soprano Solo and Chorus.)
Hymn 469—With one consent let all the earth.
Recessional Hymn 418—O God, our help in ages past.

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

High Celebration, Half-past Ten o'clock.

Processional Hymn 123—Alleluia! Hearts and voices heaven-ward raise.
Introit—Psalm cxxxii. 8, 9—Arise, O Lord, into Thy resting place, ... Cobb
Communion Service in B flat, ... Haydn
Hymn 471—Oh, praise ye the Lord! Prepare your glad voice
Offertory—Strike your timbrels, Hebrew maidens, . Schubert
Recessional Hymn 466—Now thank we all our God.

EVENING PRAYER, HALF-PAST THREE O'CLOCK.

Processional Hymn 124—Sing, with all the sons of glory:
Psalms—Ninth Day.
Magnificat and *Nunc Dimittis* in E flat, . . . Garrett
Anthem—Psalm cl.—O praise God in His holiness: Randegger
Hymn 122—Jesus lives! thy terrors now
Recessional Hymn 121—The strife is o'er, the battle done.

ST. PAUL'S CHAPEL.

ORGANIST: . . MR. LEO KOFLER.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 311—Ancient of Days, . . Jeffery
Te Deum in E flat, ... Dudley Buck
Introit—I. Kings viii. 13, 27–30; ix. 1–3; Psalm xcvi. 9, 6—I have surely built Thee an house to dwell in, T T. Trimmell
Hymn 418—O God, our help in ages past, . . Arne
Communion Service in F, ... Schubert
Offertory—Psalm xxxvi., 10—O continue Thy loving-kindness unto them that know Thee: . . E. J. Hopkins
Nunc Dimittis in D, ... J. C. Marks, Jr.
Recessional Hymn 490—Glorious things of thee are spoken, ... Haydn

EVENING SERVICE AT EIGHT O'CLOCK.

Processional Hymn 483—Christ is made the sure foundation,
Psalm cxxii—I was glad when they said unto me;
Magnificat in D, ... J. C. Marks, Jr.
Anthem—God that madest earth and heaven, . C. L. Naylor
Hymn 473—Before Jehovah's awful throne.
Hymn 487—Rise, crowned with light, imperial Salem, rise!
Hymn 420—Jesu, still lead on,
(Sung kneeling.)
Recessional Hymn 520—Rejoice, ye pure in heart!

THURSDAY EVENING, MAY THE SIXTH.

THE UNITED SUNDAY-SCHOOL AND GUILD SERVICE FOR THE PARISH, HELD IN ST. PAUL'S CHAPEL, AT EIGHT O'CLOCK.

Processional Hymn 311—Ancient of days.
Psalm cxxii.—I was glad when they said unto me:
Magnificat, ... E. V. Hall
Anthem—Whoso dwelleth under the defence of the Most High, ... G. C. Martin
Hymn 485—I love Thy kingdom, Lord.
Hymn 532—With gladsome hearts we come.
Hymn 420—Jesu, still lead on.

(Sung kneeling.)

Recessional Hymn 491—The Church's one foundation.

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 493—O 'twas a joyful sound, . Parker
Te Deum, ... Sir Robert P. Stewart
Introit—Psalm cxxii. 1, 4, 5, 3, 7—I was glad when they said unto me: . . . . . C. E. Horsley
Hymn 487—Rise, crowned with light, imperial Salem, rise. Wolff
Communion Service in F, ... Schubert
Offertory—Psalm l, 2, 3.
Isaiah xxxvii., 16, . . . Martin Blumner
Out of Zion, the perfection of beauty, God hath shined.
Our God shall come and shall not keep silence.
O Lord of Hosts, God of Israel, that dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth.
Nunc Dimittis in A flat, ... Mann
Recessional Hymn 445—When morning gilds the skies, Barnby

EVENING SERVICE AT EIGHT O'CLOCK.

Processional Hymn 311—Ancient of days,
Psalm cxxii.—I was glad when they said unto me:

Magnificat, in A flat. . . . . Mann
Anthem—The day is past and over, . . . J. Marks, Jr.
Hymn 179—Hark! the sound of holy voices,
Hymn 532—With gladsome hearts we come,
Hymn 420—Jesu, still lead on.

(Sung kneeling.)

Recessional Hymn 490—Glorious things of thee are spoken.

ST. JOHN'S CHAPEL.

ORGANIST, . . MR. GEORGE F. LE JEUNE.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 510—Go forward, Christian soldier, Le Jeune
Introit—*Te Deum*, ... Haydn
Communion Service in G, ... Schubert
Offertory, ... Spohr
Chorus—"God, Thou art great."
Duet—"Children, pray this love to cherish."
Chorus and Fugue—"God, Thou art great."
Hymn 576—Jesus, gentlest Saviour, . . . Le Jeune
Recessional Hymn 109—Welcome, happy morning! . Le Jeune

EVENING FESTIVAL SERVICE AT EIGHT O'CLOCK.

Processional March from Hymns 455 and 389—Light of Light, ... Le Jeune
General Confession and Lord's Prayer, . . . Le Jeune
Psalm ciii.—Praise the Lord, O my soul:

(To be sung by the Choir and Congregation, alternate verses, in unison.)

Magnificat and *Nunc Dimittis*, ... Barnby
Anthem—In constant order works the Lord, . Von Weber

(Hymn for Soli and Chorus.)

Hymn 12—Abide with me: fast falls the eventide, . Dykes

(Choir and Congregation alternate verses.)

Recessional Hymn 18—All praise to Thee, my God, this night, Tallis
Organ Voluntary—Fugue E Minor, ... Bach

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

High Celebration, Half-past Ten o'clock.

Processional Hymn 510—Go forward, Christian soldier.
Introit—*Te Deum*, ... Haydn
Communion Service in B flat, ... Mozart
Offertory—I will exalt Thee, O Lord my God, . . Hummel
Hymn 576—Jesus, gentlest Saviour, ... Le Jeune
Recessional Hymn 109—Welcome, happy morning, . Le Jeune

Evening Festival Service at Eight o'clock.

Processional March from Hymns 455 and 389—Light of Light, ... Le Jeune
General Confession and Lord's Prayer, . . . Le Jeune
Psalm cxlviii.—O praise the Lord of heaven:
(Choir and Congregation, alternate verses, in unison.)
Magnificat and *Nunc Dimittis*, ... Barnby
Anthem—God, Thou art great, ... Spohr
Hymn 18—All praise to Thee, my God, this night, . Tallis
(Choir and Congregation, alternate verses, in unison.)
Recessional Hymn 408—Jerusalem, the golden! . Le Jeune

Trinity Chapel.

Organist: . . Walter B. Gilbert, Mus. Doc.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

High Celebration, Half-past Ten o'clock.

Processional Hymn 311—Ancient of days,
Venite, ... Tucker
Psalms xlviii.—Great is the Lord, and highly to be praised: . . . . . Hayes
cxi.—I will give thanks unto the Lord with my whole heart: . . . Woodward
cxv.—I am well pleased: . . . , . B. Cooke
Te Deum in G, ... B. Cooke
Jubilate in C, ... Boyce

Introit—Hymn 465—God, my King, Thy might confessing,
Kyrie, Creed, *Sanctus*, *Agnus*, and *Gloria*, in C. . Tours
Hymn 469—With one consent let all the earth.
Offertory Anthem—Isaiah xxxv., i., The wilderness and
the solitary place shall be glad for them, . . Goss
Gloria in Excelsis, ... Hodges
Recessional Hymn 490—Glorious things of thee are spoken.

EVENING PRAYER, FOUR O'CLOCK.

Processional Hymn 489—Pleasant are Thy courts above.
Psalm cxviii.—O give thanks unto the Lord, for He
is gracious:
Magnificat in A flat, ... Mann
Anthem, Psalm xcvi. 7-10—Ascribe unto the Lord,
O ye kindreds of the people: . . . . Travers
Nunc Dimittis in A flat, ... Mann
Hymn 487—Rise, crowned with light, imperial Salem, rise!
Recessional Hymn 520—Rejoice, ye pure in heart!

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

MORNING PRAYER AND HOLY COMMUNION, HALF-PAST TEN O'CLOCK.

Processional Hymn 311—Ancient of days,
Venite, ... Jones
Psalms—cxxii.—I was glad when they said unto me: Travers
cxlv.—I will magnify Thee, O God my King: Walters
cl.—O praise God in His holiness; . . Walters
Te Deum in D, ... Sullivan
Benedictus in D, ... Robinson
Introit—Hymn 466—Now thank we all our God,
Kyrie and Creed in E flat, ... Eyre
Hymn 493—Oh, 'twas a joyful sound to hear.
Sanctus, ... Gounod
Agnus and *Gloria* in E flat, ... Eyre
Offertory Anthem—Psalm cxiv—When Israel came
out of Egypt, ... W. B. Gilbert
Gloria in Excelsis, ... Hodges
Recessional Hymn 457—Rejoice, the Lord is King!

EVENING PRAYER, FOUR O'CLOCK.

Processional Hymn 472—O come, loud anthems let us sing,
Psalms lxxxiv.—O how amiable are Thy dwellings:
c.—O be joyful in the Lord, all ye lands:
Magnificat in F, ... Taylor
Nunc Dimittis in F, ... Taylor
Anthem—The Hallelujah chorus, ... Handel
Hymn 485—I love Thy kingdom, Lord,
Recessional Hymn 490—Glorious things of thee are spoken.

ST. CHRYSOSTOM'S CHAPEL.

ORGANIST: . . ALFRED J. McGRATH.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

HIGH CELEBRATION, ELEVEN O'CLOCK.

Processional Hymn 520—Rejoice, ye pure in heart! A. H. Messiter
Introit—*Te Deum* in D, ... J. T. Field
Communion Service in F, ... Stainer
Hymn 418—O God, our help in ages past, . . Croft
Offertory—The Lord hath done great things for us, Smart
Hymn 387—Round the Lord in glory seated, . . Cobb
Recessional Hymn 460—The God of Abraham praise, Stainer

EVENING PRAYER, EIGHT O'CLOCK.

Processional Hymn 489—Pleasant are Thy courts above, W. B. Gilbert
Psalms—The Twentieth Selection—
cxlviii.—O praise the Lord of heaven: . . Tone vii.
cxlix.—O sing unto the Lord a new song: . Tone iii.
cl.—O praise God in His holiness: . . Tone viii.
Magnificat in E, ... Barnby
Anthem—Thy mercy, O Lord, reacheth unto the heavens, E. J. Hopkins

Hymn 487—Rise, crowned with light, imperial Salem, rise! . . . . . Wolff
Hymn 484—We love the place, O God, . . Bishop Jenner
Solemn Processional Hymn 445—
When morning gilds the skies, ... Barnby
Anthem—Every valley shall be exalted, . . . Handel
Recessional Hymn 412—The King of love my Shepherd is, Dykes

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

High Celebration, Eleven o'clock.

Processional Hymn 519—Saviour, blessed Saviour, G. E. Stubbs
Introit—*Te Deum* in D, ... J. T. Field
Communion Service in E flat, ... A. J. Eyre
Hymn 175—The saints of God! their conflict past, Stainer
Offertory—O give thanks unto the Lord, . . . Goss
Hymn 387—Round the Lord in glory seated, . . Cobb
Recessional Hymn 402—Jerusalem, my happy home, S. Irons

Evening Prayer, Eight o'clock.

Processional Hymn 432—Love divine, all love excelling, G. F. Le Jeune

Psalms—The Twentieth Selection—
cxlviii.—O praise the Lord of heaven: . . Tone vii.
cxlix.—O sing unto the Lord a new song: . Tone iii.
cl.—O praise God in His holiness: . . Tone viii.
Magnificat in B flat, ... G. C. Martin
Anthem—I was glad when they said unto me, C. E. Horsley
Hymn 402—Blessed city, heavenly Salem, A. H. Messiter
Hymn 176—For all the saints, who from their labors rest, Barnby

Solemn Processional Hymn 520—
Rejoice, ye pure in heart! . . . . A. H. Messiter
Anthem—The Hallelujah chorus, ... Handel
Recessional Hymn 402—Jerusalem, the golden! . A. Ewing

ST. AUGUSTINE'S CHAPEL.

ORGANIST: . . MR. ARTHUR L. BROWN.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

MORNING PRAYER, NINE O'CLOCK.

Processional Hymn 400—Blessèd city, heavenly Salem,
Venite in D, ... Battishill
Psalms—The Third Selection—
xix in C—The heavens declare the glory of God: Corfe-Lawes
xxiv. in G—The earth is the Lord's, and all that therein is: . . . Lee
ciii. in C—Praise the Lord, O my soul: . . Turle
Te Deum in F, ... Tours
Benedictus in G, ... Wesley
Recessional Hymn 386—Holy Father, great Creator,

HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 490—Glorious things of thee are spoken,
Kyrie—Messe Solennelle, Ste Cécile— . . . Gounod
Gloria Tibi in D, ... Garret
Creed, ... W. B. Gilbert
Hymn 460—The God of Abraham praise,
Te Deum—Verses 1-15 and 24-29 in A flat, . Joule-Hesse
Verses 16-23 in D flat, . . . Mornington
(This arrangement was made that the hymn might be sung by the whole congregation.)
Offertory Anthem—The Hallelujah chorus, . . Handel
Sanctus—Messe Solennelle, Ste Cécile— . . . Gounod
Hymn 176—For all the saints, who from their labors rest,
Gloria in Excelsis—Old Chant.
Hymn 417—O God of Bethel, by Whose hand,
Recessional Hymn 466—Now thank we all our God,

EVENING PRAYER, EIGHT O'CLOCK.

Processional Hymn 516—Onward, Christian soldiers,

Psalms—The Twelfth Selection—
lxxxiv.—O how amiable are Thy dwellings: in E flat, ... Robinson
cxxii.—I was glad when they said unto me: in A flat, ... Novello
cxxxiv.—Behold now, praise the Lord: in A flat, ... Novello
Cantate in E, ... Bunnett
Benedic Amnia Mea in A, ... Norris
Anthem—Christ our Passover, ... J. S. B. Hodges
Hymn 450—All hail the power of Jesus' Name,
Offertory Anthem—I will magnify Thee, O God my King, Calkin
Recessional Hymn 458—Praise, my soul, the King of heaven.

THIRD MONDAY AFTER EASTER, MAY THE NINTH.

MORNING PRAYER, NINE O'CLOCK.

Processional Hymn 294—Christ is our corner-stone,
Venite in E, ... Randall
Psalms for the Day—
xliv. in G, tr. to F—We have heard with our ears, O God, our fathers have told us: Battishill
xlv. in B flat—My heart is inditing of a good matter; . . . . . Aldrich
xlvi. in F—God is our hope and strength: . Hayes
Te Deum, ... Joule-Hesse and Mornington
Verses 1-15 and 24-29, in A flat, . . . Joule-Hesse
Verses 16-23, in D flat, ... Mornington
(This arrangement was made that this hymn might be sung by the whole congregation.)
Benedictus,
Recessional Hymn 500—To bless Thy chosen race, . Walter

HOLY COMMUNION SERVICE, HALF-PAST TEN O'CLOCK.

Processional Hymn 483—
Christ is made the sure foundation, . . . Smart
Kyrie—Messe Solennelle, Ste Cécile— . . . Gounod
Gloria Tibi in D, ... Garrett

Creed, ... W. B. Gilbert
Te Deum—Verses 1-15 and 24-29 in A flat, . Joule-Hesse
Verses 16-23 in D flat, . . . Mornington
(This arrangement was made that this hymn might be sung by the whole congregation.)
Offertory Anthem—O Lord our Governor, . . Gadsby
Sanctus—Messe Solennelle, Ste Cécile— . . . Gounod
Hymn 194—God of our Fathers, Whose Almighty hand, Dykes
Gloria in Excelsis—Old Chant.
Hymn 418—O God, our help in ages past,
Recessional Hymn 509—Soldiers of Christ, arise.

Evening Prayer, Eight o'clock.

Processional Hymn 520—Rejoice, ye pure in heart,
Psalms—The Twentieth Selection—
cxlviii. in B flat, No. 1—O praise the Lord of heaven: . . . . . Walter
cxlix. in B flat, No. 2—O sing unto the Lord a new song: . . . . . Walter
cl. in B flat, No. 2—O praise God in His holiness:
Cantate in E, ... Bunnett
Benedic Anima Mea, in A flat, . . . Joule-Hesse
Anthem—Christ our Passover, ... J. S. B. Hodges
Hymn 196—Our fathers' God! to Thee, . . Carey-Bull
Offertory Anthem—The radiant morn, . . Woodward
Recessional Hymn 23—Our day of praise is done.

St. Agnes' Chapel.

Organist. . . G. Edward Stubbs.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

High Celebration, Eleven o'clock.

Processional Hymn 483—
Christ is made the sure foundation, . . . Smart
Introit—*Te Deum* in B flat, ... Stanford
Communion Service—*Messe Solennelle*, . . . Gounod

Hymn 466—Now thank we all our God,
Offertory Anthem—Fear not, O land.
Recessional Hymn 192—Praise to God, immortal praise.

Evening Prayer, Half-past Four o'clock.

Processional Hymn 483—
Christ is made the sure foundation, . . . H. Smart
Psalms—The Twentieth Selection—
cxlviii.—O praise the Lord of heaven:
cxlix.—O sing unto the Lord a new song:
cl.—O praise God in His holiness:
Magnificat in A flat, ... Mann
Nunc Dimittis in A flat, ... Mann
Anthem—I will mention the loving kindnesses of the Lord, Sullivan
Hymn 472—O come, loud anthems let us sing, . Hatton
Offertory Anthem—The Hallelujah chorus! . . Handel
Recessional Hymn 192—Praise to God, immortal praise, Kocher

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

Holy Communion, Eleven o'clock.

Processional Hymn 369—Awake, and sing the song, Walter
Introit—*Te Deum* in F, ... Smart
Communion Service in C, ... Schubert
Hymn 473—Before Jehovah's awful throne, . . Hatton
Offertory Anthem—The Lord is great, . . . Righini
Recessional Hymn 512—Rise, my soul, . . J. H. Cornell

Evening Prayer, Half-past Four o'clock.

(The music for this service was composed by Organists of Trinity Parish.)

Processional Hymn 369—Awake, and sing the song, Walter
Psalms—The Nineteenth Selection—
cxlvii.—O praise the Lord, for it is a good thing to sing praises unto our God: . . Messiter
Bonum Est, ... Messiter
Deus Misereatur, ... W. B. Gilbert
Hymn 432—Love divine, all love excelling, . G. F. Le Jeune

Hymn 450—All hail the power of Jesus' Name, . Leo Kofler
Offertory Anthem—O Lord, Thou art my God, W. B. Gilbert
O pray for the peace of Jerusalem, . E. Hodges
Behold, He that keepeth Israel, . H. S. Cutler
I was glad when they said unto me, C. E. Horsley
Recessional Hymn 512—Rise, my soul, and stretch thy wings, ... J. H. Cornell

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ST. LUKE'S CHAPEL.

ORGANIST: . . FRANK R. HOFFMAN.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND.

Processional Hymn 483—
Christ is made the sure foundation, . . . Smart
Introit—*Te Deum* in D, ... Goss
Offertory Anthem—The Hallelujah chorus! . . Handel
Communion Service, ... Schubert
Recessional Hymn 110—
Come, ye faithful, raise the strain, . . . Sullivan

EVENSONG, EIGHT O'CLOCK.

Processional Hymn 485—I love Thy kingdom, Lord, Gauntlett
Cantate Domino, *Deus Misereatur*, in E flat, ... Garrett
Anthem—O Lord our Governor, ... Gadsby
Offertory—I know that my Redeemer liveth, . . Handel
Recessional Hymn 114—Christ the Lord is risen again.

THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

MORNING PRAYER AND HOLY COMMUNION, HALF-PAST TEN O'CLOCK.

Processional Hymn 462—
Sing Alleluia forth in duteous praise, . . Monk
Introit—*Te Deum* in D, ... Garrett
Offertory—I waited for the Lord, . . . Mendelssohn

Communion Service, ... Eyre
Recessional Hymn 490—
Glorious things of thee are spoken, . . . Haydn

EVENSONG, EIGHT O'CLOCK.

Processional Hymn 489—Pleasant are Thy courts above, Gilbert

Magnificat, / *Nunc Dimittis,* } in G, ... Calkin

Anthem—O give thanks, ... Elvey
Offertory—But Thou didst not leave his soul in hell, Handel
Recessional Hymn 466—Now thank we all our God, Cruger

THE CLERGY AND CORPORATION.

MORGAN DIX, D.D., D.C.L., ... Rector

I.—THE VICARS.

JAMES MULCAHEY, D.D. (Emeritus),	St. Paul's Chapel
WILLIAM H. VIBBERT, S.T.D.,	Trinity Chapel
EDWARD A. BRADLEY, D.D.,	St. Agnes' Chapel
PHILIP A. H. BROWN, M.A.,	St. John's Chapel
WM. MONTAGUE GEER, M.A.,	St. Paul's Chapel
J. NEVETT STEELE, Mus. Doc.,	Trinity Church
THOMAS H. SILL,	St. Chrysostom's Chapel
ARTHUR C. KIMBER, S.T.D.,	St. Augustine's Chapel
EDWARD H. C. GOODWIN,	St. Cornelius' Chapel

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ALBERT C. MONK,	" "
ROBERT M. KEMP, M.A.,	St. Paul's Chapel
GEORGE W. SARGENT,	" " "
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WILLIAM S. BISHOP,	" " "
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HARRY BAUMANN, B.D.,	" "
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JOHN H. KNOWLES, M.A., M.B.,	St. Chrysostom's "
SAMUEL S. MITCHELL,	" " "
WILLIAM DU HAMEL,	St. Augustine's "
G. A. McK. DYESS,	" " "
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STEPHEN P. NASH, HENRY DRISLER.

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HICKS ARNOLD,
STUYVESANT FISH.

CONGRATULATORY GREETINGS.

OF the many congratulatory letters and telegrams received by the Corporation, a few only can be here recorded.

The Convention of the Diocese of Pennsylvania being in session on May the sixth, sent the following message through its secretary:

"The Convention of Pennsylvania sends hearty congratulations of the Diocese of Pennsylvania to Trinity Church on its Two Hundredth Anniversary."

As a mark of kindly feeling from the Church in Canada, the following greeting from the Diocese of Quebec was particularly gratifying:

"The Synod of the Diocese of Quebec sends fraternal greetings to the Corporation of Trinity parish, New York, and to the Rev. Morgan Dix, D.D., Rector, and begs to offer hearty congratulations on the occasion of the Two Hundredth Anniversary of the existence of this great Corporation now being celebrated in the city of New York."

The following message possesses peculiar interest as coming from one of the old parishes of the land:

"Saint Paul's Church, Chester, Pa., organized as a mission 1700, as a parish 1702, first church building completed 1702, sends loving greetings to Trinity Church, New York City, on the celebration of her bi-centennial."

The following communication, as coming from one of the great New York parishes, is also worthy of record:

"At a meeting of the vestry of St. Thomas' Church duly held May 5th, 1897, it was ordered that the following be entered upon the minutes and be transmitted by the Clerk to the Rector of Trinity Church, New York.

WHEREAS, Trinity Church, in the city of New York, celebrates during this week the bi-centennial anniversary of the founding of its parish, and it is meet and proper that greeting with kindly words of interest and congratulation over this event be expressed to her by other parishes, and more especially by this parish, as the recipient of her beneficence and liberal pecuniary aid when such assistance was essential to its support and growth; it is

Unanimously voted that this vestry send such greeting to the Rector, wardens and vestrymen of Trinity parish, New York,

upon the occurrence of the bi-centennial anniversary of the founding of that parish with cordial congratulations upon the beauty and grandeur of the services instituted to commemorate this occasion, and, that it express in common with the church and people at large, its sincere appreciation of the work and influences of Trinity Church throughout the two hundred years of her existence, and of what, in steadily increasing measure, has been accomplished, and is being done to-day for the glory of God and the good of mankind under the wise, able and devoted direction of her present Rector."

It will not be out of place to include also the following kindly expressions from two historic southern parishes, those of St. Michael's and St. Philip, Charleston, South Carolina.

"At a meeting of the Rector, churchwardens and vestrymen of the parish of St. Michael, held this day, it was

Resolved, That the cordial congratulations of the parish be, and are hereby tendered to the Rector, churchwardens and vestrymen of Trinity Church, New York, upon the completion of its second century of active life, and the wonderful spiritual expansion that has characterized its career from the beginning;

Resolved, That this resolution be signed by the Rector, churchwardens and vestrymen of the parish, and that the secretary of the vestry, under the seal of the parish, forward the same to the authorities of Trinity Church, with the assurance of our hearty good wishes for our venerable sister Church, invoking the blessing of God upon her and her children in the Lord.

Dated CHARLESTON, So. Car., 31st May, 1897.
Ascension Tide.

(Signed) E. PRIOLEAU RAVENEL,
Secretary Vestry,
Parish of St. Michael.

JOHN KERSHAW, Rector.
[L.S.] ALEX. W. MARSHALL, Church Warden.
G. D. BRYAN, "
B. F. ALSTON, Vestryman.
F. L. FROST, "
GEO. S. HOLMES, "
ST. JOHN P. KINLOCH, "
HENRY E. YOUNG, "
E. PRIOLEAU RAVENEL, "
G. H. SASS. "

"At the May meeting of the vestry and churchwardens of the Protestant Episcopal Church of the parish of St. Philip, in Charleston, in the State of South Carolina," the Rector being present, they are reminded of the coincident bi-centennial services held this week in commemoration of the forming of Trinity Church in the city of New York.

Of a venerable foundation like your own, this parish feels with you the touch of time, and owns with tender sensibility the bond of a lively Christian fellowship in all memories of a distant past. More recently the action of Old Trinity, promptly and liberally contributing to repair the ruined state of Old St. Philip's, when the calamity of earthquake befel this city some few years ago, has drawn yet closer ties between us, and will ever be remembered by our grateful people. With greetings at this most historic time, receive our cordial congratulations, and the prayerful wishes of our people, that your parish, so eminent for bringing forth much fruit in her old age, may continue to enjoy the blessing the Triune God.

[L.S.] JNO. JOHNSON, Rector.

(Signed)

ARTHUR MAZŸCK,
Secretary.
P. W. BACOT,
Solicitor.

EDWARD MCCRADY, Warden.
W. H. PRIOLEAU, "
C. F. HANCKEL, JR., Vestryman.
E. M. MORELAND, "
JOHN M. KINLOCH, "
B. R. BURNET, "
THOS. S. SINKLER, "
WALTER PRINGLE, "
ISAAC MAZŸCK. "

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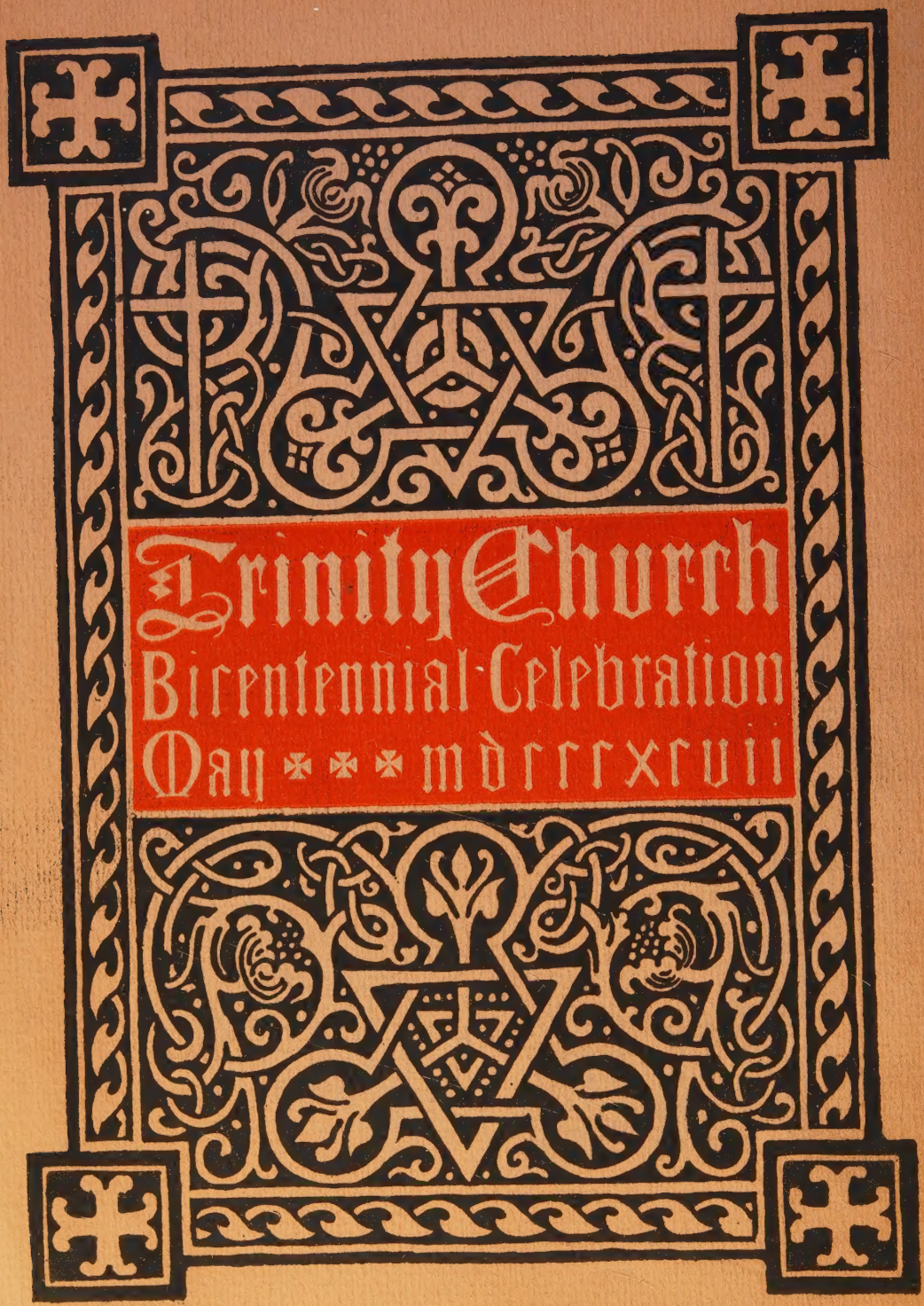
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Bicentennial Celebration
May ✠ ✠ ✠ MDCCCXCVII

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New York (City) Trinity Church.
Narrative of events connected with the bicentennial celebration of Trinity Church, New York, in May XDCCCXCVII. New York, J. Pott, 1898.
261p. port. 27cm.

Edited by Morgan Dix.

1. New York (City) Trinity Church. I. Title. II. Dix, Morgan, 1827-1908.

444266

CCSC/mmb